

ITALY:

ANCIENT AND MODERN.

INTRODUCTION.

ITALY is one of the most remarkable countries of the world. In ancient times the Roman Empire extended from the Atlantic to the Euphrates, and from the shores of Scythia to the Libyan desert. The Mediterranean was a Roman lake. Other Empires have exceeded it in territory and population; but there never has been a second empire which so united in itself all the cultivated nations of its time. Rome was situated in the centre of the central sea of the ancient world. From this point the world, as known to the ancients, was conquered and controlled. A network of roads extended from Rome to every part of the empire, like so many cords, binding the conquered provinces to the centre.

Through its laws Rome has largely influenced the civil and criminal codes of modern Europe. The Western Roman Empire was destroyed; but the Papal Power, having Rome for its seat, gradually secured an obedience more thorough than Rome, and exerted over countries where the Roman legions never penetrated.

The poets and prose writers of ancient and modern Italy form a bright galaxy. In painting, sculpture, and music the Italians have been second to none. The recent history of the country is also full of interest.

POSITION, AREA, &c.

Italy includes the central of the three great peninsulas of Southern Europe, together with Sicily, Sardinia, and some smaller islands. It is long and narrow, stretching in shape a foot, with Sicily at the toe. On the north it is bounded by Switzerland and Austria; on the east by the Adriatic; on the south by the Mediterranean; and on the west by the Mediterranean and France.

The area is about 114,000 square miles, or somewhat smaller than that of the Bombay Presidency.

Physical Features.—The Alps curve round the northern portion of the country. For the most part they rise steep and abrupt, except where their walls are pierced by long, deep valleys. Some of the loftiest peaks in this chain, as Mount Blanc and Monte Rosa, belong to this mountain girdle. South of the Alps, is a broad fertile plain, watered by the Po. It is irrigated by numerous streams and canals, and is one of the most fruitful and flourishing districts of Italy. The Po is navigable for 320 miles out of its 420 miles, and several of its tributaries are also navigable. Many of the Po's tributaries spread out at the foot of the Alps into lakes, remarkable both for their beauty and depth. The principal are Lago di Garda, Maggiore, and Como.

In the Peninsula the Apennine Chain forms the most important feature. After stretching across from the Gulf of Genoa to the Adriatic, it turns and runs down in a broad irregular mass to the extremity of the toe. The highest peak is Monte Corvo, 9,579 feet; the mean elevation is about 4,000 feet. There is no region of perpetual snow; but lofty peaks are often covered with snow from October to May.

A great plain, very unhealthy from the prevalence of malaria, stretches along the western coast from Tuscany to Naples. It is called the *Maremma* (land along the sea) in the north; the *Campagna di Roma* (Plain of Rome) in the middle; the *Pontine Marshes* from the southern extremity. The whole tract is mainly of volcanic origin, and contains a number of small lakes, occupying the craters of extinct volcanoes.

The *Tiber*, the *Arno*, and the *Volturno* are the principal rivers on the West Coast.

Volcanoes.—The kingdom of Italy, with the exception of Sicily in isolation, contains the only active volcanoes found in Europe, viz., *Vesuvius*, *St. Helens*, and *Stratoni*. They will be described in connection with the places where they occur.



TREES AND THE MOUNTAINS OF SOUTHERN ITALY.

Minerals.—Italy contains only a little coal of inferior quality; iron is confined to a few localities. The great mineral product is sulphur, which represents nearly half of the annual value of all the minerals raised throughout the kingdom. Nearly the whole of it comes from Sicily. Italy is famous also for its beautiful marble and alabaster, a semitransparent kind of lime.

Climate.—The climate is warmer than that of England, but colder than that of India. It varies according to the presence of mountain ranges and nearness to the sea. The plain of the Po, open to the icy winds from the Alps, has a sheet cold winter. The Adriatic coast, exposed to north-east winds, is colder than the Western coast. Northern Italy has two greater and two lesser rainy seasons; in the south there are but two seasons—a wet and a dry. The rainfall varies from 18 to 60 inches.

Vegetation.—Wheat, maize, rice, and barley are the principal grains. Rice is raised in the plain of the Po, watered by canals from the river. Potatoes, beans and peas are grown largely. Italy is noted for its vines, oranges, figs, apricots, and other fruit trees. The grape harvest in Italy is second in value to the cereals alone, and exceeds that of any one of them. The production of wine is very large. South of the Po, the olive is among the most valuable products. The chestnut yields an important article of food. The mulberry is valuable for feeding silk-worms.

Animals.—Cattle and sheep are numerous, and there are some buffaloes. The whole labour of the country is done by oxen. No horse is, or could with any good result be, put to the plough, and the whole carriage of agriculture produce is done by horned cattle—by fine strong steers in the plain, by poor half-starved cows in the mountains. Italy is noted for its cheese and other dairy products. There are valuable fisheries along the coast. Sponges and coral are chiefly obtained from the Italian seas.

ANCIENT HISTORY.

EARLY INHABITANTS OF ITALY.

The original inhabitants of Italy were a number of rude tribes, comprehended under the general name of the *Oscans*. At a very remote period, however, the *Polsgis*, a people coming from the east, such as the *Greeks*, formed colonies on both sides of the peninsula, and drove the first settlers into the mountain districts of the interior. The *Oscans* were a thoroughly savage, ignorant of letters, employed partly in tending their flocks and herds, partly in war and plunder. The *Polsgis*, who had made some progress in civilization, cultivated the soil, and founded cities.

The most important people of ancient Italy, after the *Oscans* and *Polsgisians*, were the *Etruscans*. The origin of this singular race is uncertain, but the most probable supposition is that they came from Lydia in Asia Minor. They gradually made themselves masters of the north-west of the peninsula, subduing several *Oscan* and *Polsgisian* tribes. The Government was conducted by capital cities, each ruling over its district and its subject towns. In each city there were two orders—the priest-nobles, somewhat like the *Benabins* of India, and the common people, who were little better than slaves. The priest-nobles of each city annually chose one of their own number to act as chief magistrate, but all affairs were regulated by divination, or omens from the entrance and the flight of birds, from lightning, and the stars. When the priest-nobles pointed to the black sky, or to the lightning which played about the hill-tops, as signs of what the gods meant to do to Etruria, the people trembled, and when the means of averting the evil were made known, they were eager to obey.

The *Etruscans* were a great commercial people, and became very wealthy. They drained lakes by tunnels, rendered swamps fertile, and confined rivers within their channels. Pivotal towns and statues still exist, showing their skill in the fine arts.

After the *Etruscans* had established themselves in Italy, some of the mountain tribes descended upon the *Polsgisians* of the plains, and from a mixture of the races, the *Latins* arose, to whom Rome traced her immediate origin, and who were the authors of her language. The *Polsgis* spoke a language belonging to the Greek family; the *Oscans*, one entirely different. The *Latin* tongue shows its double origin. The terms relating to agriculture are akin to the Greek; while those referring to war are quite dissimilar.

PERIOD OF THE KINGS.

Rome stands on the river Tiber, about 15 miles from the sea. Its origin is uncertain. The oldest histories now in existence were composed five hundred years after the date usually assigned to the foundation of the city, and after all its records had been destroyed when it was set on fire by the Gauls. National legends and ballads, in which divine parentage was claimed for heroes, and every incident was embellished to render it more pleasing, were the sources from which the historians drew their accounts.



ROMULUS LOOKING OVER THE WALL.

Rome is supposed to have been founded by *Romulus* in the year 753 B.C. *Romulus* was the captain of about three thousand banditti or robbers. These men built some rude huts, covered with thatch, on a hill called the *Palatine*, and enclosed them with a wall. This was the origin of most famous city the world ever saw. It is said that the wall was so low, that *Romulus*, the brother of *Romulus*, leaped over it. "Do you call this the wall of a city?" cried he, contemptuously. *Romulus* was so enraged that he struck his brother dead.

To increase the number of his subjects, *Romulus* made welcome to his capital, exiles, runaway slaves, and fugitive criminals. Many men came, but scarcely any women, and the inhabitants of the surrounding cities refused to give their daughters in marriage to robbers.

and captives. Romulus conceived a scheme to get wives by force. He invited the Sabine people, who lived in the neighbourhood, to witness some games and sports. Accordingly, the Sabines came; and, as they suspected no mischief, they brought their wives and daughters. In the midst of the games a band of Roman youths, with drawn swords, sprang in among the spectators, and carried off the young women to be their wives. The Sabines emerged at this act of treachery, declared war against the Romans, and advanced against them with a large army. But when they were about to engage in battle, the young wives of the Romans rushed into the field, beseeching the two hostile parties to make peace. They said that, if the Sabines should conquer, their husbands must lose their lives; while if the Romans should win the day, their kindred must perish. It was then agreed, that the Romans and Sabines should become one people, having equal rights and privileges.

The first government of Rome consisted of a king, and an assembly of the principal men, called a senate. Romulus is said to have reigned 37 years; but having at last become very tyrannical, he was torn to pieces in the senate-house. His body was carefully concealed, and the report was spread, that he had been taken up to heaven, and become a god. A temple was dedicated to him under the title of Quirinus.

Such is the account of the early history of their city, which was believed by the Romans. The very existence of Romulus is, however, considered doubtful. All that can be said with certainty is, that Rome was at first a small village on a hill, which, by degrees, gained the mastery over the surrounding villages, and thus acquired greatness.

The second king of Rome was Numa Pompilius. He was a wise and a good king, and a great lover of peace. He spent forty-three years in making excellent laws, and in instructing the people in agriculture and other useful arts.

The peaceful Numa was succeeded by Tullus Hostilius. He was a warlike monarch. During his reign the Romans engaged in hostilities with the Albans, who inhabited a neighbouring city. It was agreed that the war should be decided by a battle between three champions on each side. In the army of the Albans there were three brothers, each named Curatius; and in the Roman army there were likewise three, by the name of Horatius.

These Horatii and Curatii were fixed upon as the champions. They fought in an open plain; and on each side stood the ranks of armed warriors, with their swords sheathed, anxiously watching the combat. At first it seemed as if the Curatii were to win, for though there were all three wounded, two of the Horatii lay dead upon the field. The other Horatius was still unhurt, but he was seen to flee. At the sight of their champion, the Romans groined with shame. The three Curatii pursued the fugitive, but their wounds had rendered them feeble, and they staggered along, separated by considerable distances. This was what Horatius desired. He now turned ferreely upon the foremost, and slew him. Then he encountered the second, and smote him dead in a moment. The third met with the same fate. The Alban army now turned pale; and dropped their weapons on the field; for they had lost their freedom.

The exulting Romans greeted Horatius with shouts of triumph. As he entered Rome, he met his sister, who was in love with one of the Curatii. When she saw Horatius, she shrieked aloud, and reproached him bitterly for having slain her lover. The victor still held his bloody sword, and in the phrensy of the moment, he stabbed his sister to the heart.

Horatius was condemned to die for this dreadful crime; but he was afterwards pardoned, because his valour had won for Rome such a great deliverance. But the disgrace of his guilt was far more than the honour of his victory.

After the death of Tullus Hostilius, the Romans elected Annius Marcius to be king. He was succeeded by Tarquin the Elder, whose father had been a rich merchant. The next king was Servius Tullius. When Servius had reigned forty-four years, he was murdered by Tarquin, the younger, his son-in-law, who was ambitious of being king.

Tullia, the wife of Tarquin and daughter of Servius, rejoiced at her father's death, for she wished to be queen. She rode out in her chariot, in order to congratulate her wicked husband. In one of the streets through which the chariot was to pass, lay the dead body of the poor old king. The charioteer saw it, and was desirous of turning back. The wicked Tullia turned the footstool at his head, crying, "Drive on!" The charioteer did so; and, as the street was too narrow to permit him to turn aside, the chariot passed directly over the murdered king. But Tullia rode on without remorse, although the wheels were stained with her father's blood.

Tallius's husband now ascended the throne, and was called Tarquin the Proud. The Romans abhorred him, for he was a cruel tyrant.



THE SONS OF BRUTUS TRIED BY THEIR FATHER.

When they were brought to trial, condemned them both to death, and had them executed in his presence.

When Tarquin the Proud had reigned more than twenty years, he and his family were driven out of Rome by the people. This event was brought about by the wickedness of his son Sextus, whose conduct had caused a noble Roman lady to commit suicide. Her name was Lærcia.

The expulsion of Tarquin took place 509 a.o. The Romans never had another king. Besides the senate, the government now consisted of two magistrates, called consuls, who were chosen every year. Brutus and Collatinus, husband of Lærcia, were the first.

Brutus is said to have given a terrible example of his justice and patriotism. His two sons had engaged in a conspiracy to make Tarquin king again. Brutus, who was

EARLY HISTORY OF THE REPUBLIC.

Deeds of heroism were common among the Romans in the early days of the Republic. A young man, named Mutius Scaevola, was taken prisoner by the king of Etruria, who was at war with Rome. Porsenna threatened to torture Mutius unless he would betray the plans of the Roman general. A fire was burning close beside the prisoner. He immediately put his hand into the midst of the flames, and held it there till it was burnt off. By this act he showed Porsenna that no tortures could induce him to turn traitor.

The Romans were divided into two classes, one called patricians, and the other plebeians. The senate and most of the rich men were included among the patricians. Frequent quarrels took place between them and the plebeians, or common people. At length it was ordained that five magistrates, called tribunes, should be annually chosen by the plebeians for their protection. Coriolanus, a valiant but proud patrician, endeavored to have the office of the tribunes abolished, which led to his banishment.

Coriolanus went to the territory of the Volsci, who were bitter enemies of the Romans. There he gathered a large army, and advanced to besiege Rome. His countrymen, greatly alarmed, sent successive embassies of senators and priests begging him to retire; but without avail. At last, the mother and the wife of Coriolanus, with his children, came and knelt at his feet, and besought him not to be the ruin of his native city. The heart of Coriolanus had been proud and stubborn against the senators and priests, but it was not so against his mother. "Mother," cried he "I yield! You have saved Rome, but you have destroyed your son!" And so it proved; for it is said that the Volsci were enraged at his retreat from Rome, and murdered him.

In process of time, the Roman Government underwent several changes. The will of the plebeians had far greater influence than the will of the patricians, and the prosperity of Rome increased both at home and abroad.

But in the year 590 a.o., a great calamity befell the city. It was taken by an army of Gauls, inhabitants of the country now called France. When Brennus, their general, had entered Rome, he marched with his soldiers to the senate-house. There he beheld an assemblage of gray-bearded senators, seated in a noble hall, in chairs of ivory. Each held an ivory staff in his hand. These brave old men

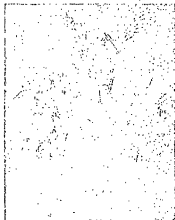


THE SENATE AND THE SENATORS.

considered it beneath their dignity to run away from the invaders. The Gauls were now struck by their venomous aspect. But one, bolder than the rest, put forth his hand, and laid hold of the long white beard of an aged senator. The indignant Roman struck the soldier with his ivory staff. The Gauls immediately massacred the senators, and reduced the city to ashes.

The Romans still retained possession of the capital, a splendid temple built on a hill. The Gauls nearly took it one night, but as they were clanking up, they awoke a large flock of geese, and their cackling alarmed the sentinels.

The Gauls agreed to leave the city if the Romans would pay them a large sum of money. It is said that the Gauls used false weights in weighing the gold, and that when the Romans complained, Brennus threw his sword into the scale, exclaiming, "Woe to the vanquished!"



LEAP OF M. CURTIUS.

The following story is told of this leap. A wide gap suddenly appeared in the market place of Rome. The people said that it would never close before Rome threw into it whatever was most precious. A Roman youth, named M. Curtius, immediately perceived that a human sacrifice was required. He dismounted himself, mounted his horse, and threw himself into the gulf which closed over his head. This is said to have happened about 565 a.c.

The Romans were almost continually at war. They were generally successful; but sometimes they met with misfortunes. A Roman army was captured by the Samnites, and forced to pass under a yoke composed of three spears, two upright, fastened at an end in the ground, and the third placed horizontally over them. This was a sign of subjection, and the highest possible humiliation.

THE PUNIC WARS.

The Romans gradually reduced under their sway all the other states and kingdoms of Italy. Their most formidable enemy afterwards was Carthage. This was a powerful city, situated nearly south of Rome, on the African shore of the Mediterranean. It is supposed to have been founded about eight hundred years before Christ, by settlers from Phenicia. From the origin of the people, the wars between them and the Romans are generally called the Punic wars. Strong in their fleets, which held undisputed sway upon

the seas, obtaining immense riches by their commerce, the Carthaginians had gradually extended their dominion over a long range of coast, and obtained possessions in Sardinia and Sicily. The cruel and licentious asperities of the mother-country of Phœnicia prevailed at Carthage. In times of calamity, infant children of the noblest families were placed in the arms of the statues of Moloch, made red hot by an internal fire.



SACRIFICE TO MOLOCH.

The first Punic war commenced (264 a.c.) by the Romans attacking the Carthaginians in Sicily. The Carthaginians made descents upon the coasts of Italy, destroying the towns, and the Romans soon saw that if they wished to conquer, they must have a number of ships also. A Carthaginian vessel, which had been stranded, served as a model, and the Romans in two months built a fleet, with which the consul Duilius defeated the Carthaginians. This was the first naval victory ever gained by the Romans.

Regulus, the Roman consul, invaded the territories of Carthage with a large army; but at last he was defeated and made prisoner by the Carthaginians, under a brave Spartan general. The Carthaginians sent Regulus to Rome to treat for peace, having accepted a promise from him, that if he proved unsuccess-ful, he should return to captivity. The old general on his arrival, urged his countrymen to prosecute the war, and then went back to his prison where he died.

A peace was at last concluded between Rome and Carthage. The doors of the temple of Janus at Rome had not been shut for five hundred years; for they always stood open while the Romans were at war. But now they were closed and barred, for Rome was at peace with all the world.

The second Punic war began 218 a.c. The Carthaginians were commanded by Hannibal, who proved himself one of the greatest generals that ever lived. Hannibal transported his army across the Mediterranean Sea to Spain, and thence marched toward Italy. In his progress it was necessary that he should cross the Alps. The summits of these mountains are many thousand feet in height, and constantly covered with ice and snow. In some places Hannibal had to cut a passage through the solid rock.

After crossing these mountains, several battles were won by the Carthaginians. At length, the two Roman consuls, with a large army, encountered Hannibal and his soldiers at Cannæ, a town near the south-eastern coast of the Peninsula. Here the Romans were defeated with immense slaughter. One of the consuls fled; the other was slain, and forty-five thousand men were left dead on the field.

Rome had now no army to protect it. If Hannibal had marched thither immediately, it is probable that he might have taken the city. But he delayed too long, and the Romans made preparations to defend themselves.

Hannibal never won such another victory as that at Cannæ, for the Romans soon enlisted new armies, and fought more successfully than before. Scipio, their best general, sailed over to Africa, in order to attack Carthage. Hannibal immediately followed him. A battle was fought between Hannibal and Scipio at Zama. Though the treasury of some of the African allies who went over to the Romans in the midst of the battle, the Carthaginians were entirely defeated, and Hannibal himself barely escaped amid the rout and confusion. This battle put an end to the second Punic war.

But a third war between Rome and Carthage broke out in about fifty years. The Romans were commanded by another Scipio, who was as valiant as his name-sake; but the Carthaginians had no longer a Hannibal. This third Punic war ended in the destruction of Carthage. The city was set on fire, and continued to burn during seventeen days. Many of the citizens throw themselves into the flames^{of their robes}. This happened in the year 147 a.c.

SYLLA AND MARCUS.

The Romans still continued to make conquests. Not long after the ruin of Carthage, the whole of Spain became a province of Rome. There was likewise a war with Numida, a country of Africa, now called Algiers. Jugurtha, the cruel Numidian king, was brought prisoner to Rome, and starved to death in a dungeon.

There was afterwards a Social War, beginning in the year 91 a.c. This was called social, because it was between the Romans and the neighbouring states of Italy, who had been their own friends and allies. Three hundred thousand men were killed on both sides. Then there was a war with Mithridates, the powerful king of Pontus, in Asia Minor. He was not entirely vanquished till many years afterwards.

In the course of these wars, Roman commanders acquired great renown. One was named Marius, and the other Sylla. Marius was a rude and daring soldier, knowing nothing but how to fight. Sylla was likewise a good soldier, but also a person of great elegance and polished manners.

These two generals became so great and powerful, that each was envious of the other. They, therefore, began a civil war, in which Romans fought against Romans. An incident will show the horrors of this struggle.

One of Sylla's soldiers had killed another that fought for Marius. He began to strip him of his armour; but on taking off the helmet which concealed the dead man's face, he saw that it was his own brother. The wretched survivor placed the body on a funeral pile, and then killed himself.

In the course of the struggle with Sylla, Marius was beaten; but he afterwards gained possession of Rome. He now resolved to put to death every person that was not friendly to his cause. Senators and other distinguished men were publicly murdered. Dead bodies were seen everywhere about the streets. But Marius could not escape the misery which his wickedness deserved. He was so tortured by remorse, that he contracted a habit of drinking immoderately. This brought on a fever, of which he died.

After the death of the wicked man, Sylla returned to Rome at the head of a large army. He declared himself dictator; and his word then became the sole law of Rome. Like Marius, he determined to massacre all his enemies. As fast as they were killed, their bloody heads were brought to him. When Sylla had shed as much blood as he desired, he suddenly resigned his power. Everybody was surprised at this, but nobody lamented it; nor were there any mourners when this cruel and wicked man died, which happened soon after.

If the Roman people had loved liberty as well as they once did, they never would have borne the tyranny of Sylla and Marius. But they had become addicted to luxury, by the riches which they had acquired from their conquests in all parts of the world. Owing to their continual wars, they had also accustomed themselves to consider successful warriors as the greatest men on earth. Soldiers must obey their leaders without asking why or wherefore; and all the Roman people felt like soldiers. Thus the very same causes which rendered the Romans so invincible to their enemies, made them liable to be enslaved by any great general who should be ambitious of enslaving them. And such a general soon appeared.

After the death of Sylla and Marius, the two most valiant and distinguished warriors were Pompey and Caesar. Pompey was the elder. He had grown famous by vanquishing Mithridates, and by many other victories. He had conquered fifteen kingdoms, and taken eight hundred cities.

The name of this illustrious leader's rival was Julius Caesar. He was not only a most skillful general, but a learned man, a clever writer, an excellent public speaker, and a wise ruler. He subdued Gaul, then inhabited by rude warlike tribes, and invaded Britain. The Britons in the time of Caesar, were a wild savage looking people, clothed with the skins of animals, and having parts of their bodies painted blue. Caesar was the first person who had ventured to attack the hardy inhabitants of the distant island. During his wars in various countries, Caesar had overcome three millions of men, and killed one million.

At last, like Sylla and Marius, these two generals became so great and powerful, that the world was no longer wide enough for them both. They each collected great armies, in which all the Roman soldiers were enlisted on one side or the other. Caesar hesitated for some time before crossing the Rubicon, a little river which divided Gaul from Italy, and which no general was permitted to pass with an army. But at length exclaiming, "The die is cast!" he plunged into the stream.

Pompey passed over to Greece. The two generals encountered each other at Pharsalia

in Thessaly. The best part of Pompey's army consisted of a multitude of the young Roman nobility. These youths had very handsome faces; and it was chiefly owing to this circumstance that Pompey lost the victory. Caesar ordered his rough and weather-beaten soldiers to aim their blows right at the faces of their enemies. The latter were so afraid that their beauty would be spoiled, that they immediately turned and fled. A complete victory was gained by Caesar.

Pompey made his escape into Egypt, but was there murdered. His head was cut off and brought to Caesar, who turned aside his eyes from the bloody spectacle, and went to think that so mighty a warrior had met with so sad a fate. The death of Pompey is an illustration of the saying of Jesus Christ, "All they that take the sword, shall perish with the sword."

When the Roman senate heard of Caesar's victory, they proclaimed a solemn thanksgiving to the gods. Supreme power was granted him for life, with the title of dictator. His statue was placed next to that of Jupiter, and bore this imposing inscription, "THE SENATE OR CAESAR THE GREAT-SON." This proves that the Romans were already slaves, when they thus deified a mortal man.

Caesar had now but one other wish to gratify. He desired to bear the name of king. He endeavoured to gain the good will of the soldiers and people, in order that they might gratify his ambition. For this purpose he spent immense sums in entertainments and magnificent spectacles. On one occasion he made a feast for the whole Roman people. Twenty-two thousand tables were set out in the streets of Rome. All sorts of delicious food and drink were heaped upon them. The meanest beggar was at liberty to sit down and eat his fill.

Most of the Romans had now lost the noble spirit which had animated their forefathers. They were willing to be governed by any man who would feed them with delicacies, and amuse them with splendid shows, as Caesar did. But there were a few Romans of the old stamp, who still preferred a republican government. These were others, also, who hated Caesar, because he had wronged them, or because he was more powerful than they. These two sorts of persons formed a conspiracy to kill him.

The two conspirators were Brutus and Cassius. Sixty other senators were engaged in the plot. Most conspirators endeavour to do their work in secrecy and at midnight. But the blood of Caesar was to be shed in broad day-light, and in the great hall of the senate-house.

On the fatal morning, Caesar set forth from his mansion. There was a great throng of flatterers and false friends around him. As he came down the steps of the portal, a gray-bearded philosopher pressed through the crowd, and put a paper into his hand. It contained an account of the whole plot. If Caesar had read it, it would have cost all the conspirators their lives, and have saved his own. But he gave it to one of his secretaries, and walked onward.

As Caesar passed through the streets of Rome, he looked around at the crowd of obsequious senators, and listened to the shouts of the multitudes, he felt perhaps that he was the most exalted man in all the world. The proud procession ascended the steps of the senate house, and passed into the hall. Along the sides of this hall were arranged the statues of many famous Romans, among them stood the marble image of Pompey, whose bloody head had been brought to Caesar. Just as Caesar was passing in front of Pompey's statue, one of the conspirators knelt down and took hold of his robe. This was the signal for the attack.



DEATH OF CÆSAR.

Cæsar, who was behind Cæsar, drew a dagger and stabbed him in the shoulder. "Wretch! what dost thou?" cried Cæsar, snatching the weapon. The other conspirators now rushed upon him. But he defended himself with the valour that he had shown in a hundred battles. At length Brutus pressed forward and struck him with his dagger. When Cæsar saw that the hand of his dear friend was raised against his life, he made no more resistance. "And thou, too, Brutus?" he said, with one reproachful look. Then covering his head with his mantle, that his enemies might not behold the death-pang in his face, he fell down at the pedestal of Pompey's statue.

The conspirators dipped their weapons in the blood that flowed upon the pavement. Brutus raised his dagger aloft, and called to Cicero, the illustrious orator and patriot, "Rejoice, father of our country!" he exclaimed, pointing to the prostrate form of Cæsar "for Rome is free!" But alas! when the souls of a whole people are enslaved, it is not the death of a single man that can set them free. And thus, the mighty victim died in vain.

The death of Cæsar took place forty-four years before the Christian era. The affairs of Rome were thrown into great confusion by it. Cæsar's friends found no great difficulty in persuading the people that he had been unjustly murdered. Brutus, Cassius, and the other conspirators, were compelled to flee from the city. Three men then usurped the Government, and were called triumvirs, or a triumvirate.* Their names were Mark Antony, Lepidus, and Octavius. The last was Cæsar's nephew, and had been his adopted son.

The triumvirate resolved to secure themselves in power by murdering all who were opposed to them. They made a list of three hundred senators and more than two thousand knights, and offered rewards for killing them. They omitted when the heads of their victims were laid at their feet. One of these wicked triumvirs presented the head of his own brother to his colleagues. Another brought his uncle's head. No friend, nor relative, nor patriot, was spared, if he was suspected of being opposed to the triumvirate.

In the meantime, Brutus and Cassius were in Greece. They had collected an army of a hundred thousand men. Mark Antony and Octavius marched against them; and a battle was fought at Philippi in Macedonia. Brutus and Cassius being defeated, they both committed suicide.

The triumvirate had now got all the power into their own hands. But they soon quarrelled among themselves. Lepidus was turned out of office and banished. Mark Antony and Octavius then made war upon one another, like Marius and Sylla, and like Pompey and Cæsar. Octavius conquered, and Antony killed himself with his own sword in Egypt.

* From two, three, and, etc., a man.

Octavian had no longer any rivals, and was now sole master of Rome and its dominions. He was afraid to assume the name of king, but called himself emperor, and Augustus Cæsar. In addition to several other titles, the senate gave him that of 'Father of his Country.'



STATUE.

riches, that he was compelled to send her into exile. Human happiness is more equally distributed than most people suppose.

When Augustus became seriously ill, he sent for his friends and acquaintances. He asked them if he had played his part in life properly; and receiving a reply in the affirmative, he cried with his latest breath, "Then give me your applause;" and thus died in the sixteenth year of his age, A.D. 14.

In the time of Augustus, the Roman empire embraced all the nations of Europe, in the north and west except a few northern tribes who maintained their independence. It included England, France, Spain, parts of Germany, all the States of Italy, Greece, the country now occupied by Turkey in Europe, besides many other nations. In Asia, it embraced all the king-dom from Asia Minor on the west, to India on the east. It included the whole northern portion of Africa; which was all then known; the interior being inhabited only by scattered bands of negroes.

It seems wonderful that one country should govern so many nations. This was done, however, by placing Roman governors over these various kingdoms; the governors being assisted by a multitude of Roman soldiers.

During this period, the people of Rome had great skill in architecture, sculpture, painting, and many other arts. Nor was this all. The Romans built many public works of great utility; they constructed roads paved with stone; they built durable bridges, and made aqueducts for supplying the cities with water. So numerous and so permanent were their vast works, that the remains of them are still to be found in most of these countries over which the Roman dominion was then established, though they were executed nearly two thousand years ago.

Rome was now the greatest city in the world. The population was probably equal to about two millions and a half. The various generals who conquered other countries robbed them of their choicest treasures, and these were brought to Rome to decorate and enrich the capital. There were beautiful statues from Greece, obelisks and columns from Egypt, and a great variety of curious and costly manufactures from Asia. Gold, silver, and precious stones, had been gathered from every part of the earth. The city was embellished with temples, many of them beautifully sculptured; there were also theatres, amphitheatres, public baths, triumphal arches, and aqueducts. Augustus boasted that he had found Rome of brick, and left it of marble. In short, the city had that air of pomp and magnificence which suited the capital of the greatest empire that the world ever saw.

The reign of Augustus was peaceful. The great event for which it is remarkable, is the birth of the Lord Jesus Christ at Bethlehem. Augustus gave all his thoughts to the improvement of the laws, the erection of splendid buildings, and the encouragement of learned men. The Augustan age, as it is called, has been celebrated ever since as a time when learning, and poetry, and accomplishments, were especially valued. Virgil and Horace were the two most distinguished poets; Livy was a great historian.

The character of Augustus changed greatly after he became emperor; he was merciful and forgiving, instead of being cruel and revengeful. The grandson of Pompey formed a plot to murder him. Augustus thus addressed him: "I have twice given you your life,—first as an enemy, now as a conspirator: I now present you with the consular, and let the fates show whether my confidence or your fidelity will be victorious."

Augustus was very unhappy in his own family. His wife was of a haughty disposition, and ruled every thing after her own will; his daughter behaved so

We cannot, however, look back upon the Roman dominion with feelings of pleasure. The means used to aggrandize Rome were those of conquest. The Roman generals went abroad to subdue other countries, for no other purpose than to acquire fame and spoils for themselves, and power for Rome. They slaughtered the inhabitants without mercy, they robbed them without scruple, and they subjected them to the Roman yoke without the slightest regard to the rights of mankind. In Italy itself a large part of the population were slaves.

A few men, generals, senators, consuls, and governors, might have lived in splendour, and enjoyed wealth and fame. But how much suffering, sorrow, and despair, must there have been among the millions of wounded men; among the millions who were bereaved of their friends; among the millions who were stripped of their fortunes; among the millions who were reduced to slavery!

The policy of Rome was wholly selfish. The Roman people, like the Greeks, Persians, Egyptians, and other ancient nations, had some notions of virtue, and occasionally displayed noble and generous qualities. Yet like all these nations, they were destitute of true morality; that morality which Jesus Christ taught in a single sentence, "Do to others as you would have others do to you." Like most other ancient nations, Rome was destitute of that true religion, which teaches mankind that all power founded in injustice must perish.

No heathen nation or country has ever existed, where the people were generally lovers of justice, truth and charity. Public opinion in all heathen countries, ancient and modern, has been found to be an unsafe guide; it is only in Christian countries, where the laws of truth and morality are established on the basis of the Bible, that the national faith can be trusted.

Such as it was, the power of Rome was destined to speedily decay. For a time after Augustus, the empire maintained its sway, and the magnificence of Rome continued. The luxury of the wealthy citizens even increased, and refinement in many respects was carried to a higher pitch than ever. But the whole fabric was based upon a false foundation; and in a few centuries, Imperial Rome was divided among a host of ruthless invaders.

ROME UNDER THE EMPERORS.

The Roman empire had now reached the height of its power, pomp, and splendour; but its decline had already commenced, because the people and their rulers were alike corrupt. It was like a great tree, with wide spreading branches, but rotten at its trunk.

In the course of 350 years after the death of Augustus Caesar, there were about fifty emperors of Rome. They lived in great splendour and luxury, but they were generally such wicked persons, that it would have been better for the world if they had never lived.

The next emperor to Augustus Caesar was Tiberius. He was a frightful looking object, being bald and covered with sores, and his disposition was far more gloomy than his aspect. This cruel tyrant suspected every body of plotting against his life. He put so many people to death, that their bodies were piled in heaps in the public places. He once sentenced a poor woman to die, merely for lamenting the death of her son. At last, he fell into a swoon, and his guards smothered him with the pillows of his bed.

It was during the reign of Tiberius Caesar that the Lord Jesus Christ was put to death at Jerusalem.

The successor of Tiberius was Caligula, who wished that the whole Roman people had but one head, that he might chop it off at a single blow. He erected a temple to himself, and was absurd enough to be his own priest. He completed his folly by admitting his horse and his wife to divine honours. Often he invited his horse to sup with him, and on these occasions the emperor presented it with gilt oats and wine in a golden cup. Caligula was



TIBERIUS'S SUFFOCATION.

murdered by his guards, and was succeeded by Claudius, his uncle, a man of weak understanding. Claudius was poisoned by his own wife.



NERO.

Of all the Roman emperors Nero was the worst. A "Nero" is a term used to denote a prodigate and merciless tyrant. Yet in the beginning, like other emperors, he was kind, liberal, and just. When a warrant for the execution of a criminal was brought to him for signature, he exclaimed, "Would I had never learned to write!" His tutor was Seneca, one of the wisest men of the time, but his instructions were counteracted by the example and influence of his mother.

Agrippina, on losing her influence over her son, threatened to transfer the throne to Britannicus. This led to Nero's first great crime. He caused Britannicus to be poisoned. Although his mother had been the means of his obtaining the crown, he hated her for interfering with his authority and sought to get rid of her. He caused her to be taken to sea in a boat which was contrived to fall to pieces, but also saved herself by swimming. Nero then caused her to be unsexed. As he viewed the dead body, it is reported that he said he could never have believed that his mother was so beautiful a woman.

Nero sent away his first wife, who was virtuous, and married Poppæa, a wicked woman, noted for her beauty. She had 500 she-servants; kept to afford her milk in which she used to bathe. Nero gathered around himself a number of unprincipled people, who flattered him extravagantly, and were willing to commit any crime.

His vanity was excessive. He fancied himself a great poet and a musician, and had extreme delight in chariot driving, imagining that he surpassed every one else, and that all the world would admire him. He went through Italy and Greece exhibiting his talents in public.

One of the most noted events in the reign of Nero was the burning of Rome, which lasted six days. A report was spread that it had been caused by Nero, who, during the conflagration dressed as an actor, was said to have recited from a high tower a poem on the burning of Troy. To remove the strong feeling against him, he falsely charged the Christians with the crime.

The more cruelly Christians were treated, the more guilty would they be made to appear. New modes of execution were invented to torture them. Some were sewn up in the skins of wild beasts and torn to pieces by dogs. Women were bound to raging bulls and dragged to death. In the evening the people were invited to a display in Nero's garden. All round huge torches were blazing to dispel the darkness. These were Christians, who, covered with tow and coated with pitch and then bound to stakes of wood, were lighted and burned as torches. Nero drove about, dressed as a charioteer, and the people shouted with delight. Afterwards, however, sympathy was awakened for the Christians, who were thought to be destroyed, not for the public good, but to glaze the cruelty of one man.

Among the Christians who suffered death during the reign of Nero was the Apostle Paul. He knew what would happen, but in the last letter which he wrote he says, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me on that day; and not to me only, but unto all them also that love His appearing."

Seneca was accused of joining in a conspiracy against Nero, and condemned to death. As a favour he was allowed to choose how he would be killed. He caused his veins to be opened, expecting that he would bleed to death. As he was an old man, the blood flowed slowly, and he was suffocated. Nero killed Poppæa by a kick when she was far gone in pregnancy.

Nero erected after the fire what he called his Golden House. The gate was high enough to admit a statue of the emperor 80 cubits in height. The galleries were each a mile in length. The whole was gorgeously ornamented. Italy and the provinces were pillaged to bear the expense; the temples were stripped of their treasures.

Insurrections arose in the western provinces, one of them headed by Galba. The senate pronounced sentence of death upon Nero, who fled from Rome. He wished to kill himself, but he had not the courage until some soldiers were coming to seize him. He then set a



THE RUINS OF POMPEII.

Pompey passed over to Greece. The two generals encountered each other at Thapsus

in Thapsus. The best part of Pompey's army consisted of a multitude of the young Roman nobility. These youths had very handsome forms, and it was chiefly owing to this circumstance that Pompey lost the victory. Caesar ordered his rough and weather-beaten soldiers to win their lives right at the faces of their enemies. The latter were so afraid that their beauty would be spoiled, that they immediately turned and fled. A complete victory was gained by Caesar.

Pompey made his escape into Egypt, but was there murdered. His head was cut off and brought to Caesar, who turned aside his eyes from the bloody spectacle, and tried to think that so many a warrior had met with so sad a fate. The death of Pompey is an illustration of the saying of Jesus Christ, "All they that take the sword, shall perish with the sword."

When the Roman senate heard of Caesar's victory, they proclaimed a solemn thanksgiving to the gods. Supreme power was granted him for life, with the title of dictator. His statue was placed next to that of Jupiter, and bore the imposing inscription, "The senate or Caesar this man-etc." This proves that the Romans were already slaves, when they thus deified a mortal man.



CEASAR EXHIBITS THE SPECTER

Caesar had now but one other work to perform. He desired to bear the name of king. He endeavored to gain the good will of the senators and people, in order that they might grant him absolute power. For this purpose he spent immense sums in entertainments and magnificent spectacles. On one occasion he made a feast for the whole Roman people. Twenty-two thousand tables were set out in the streets of Rome. All sorts of delicious food and drink were hospitably served. The meanest beggar was at liberty to sit down and eat his fill.

Most of the Romans had now lost the noble spirit which had animated their forefathers. They were willing to be governed by any man who would feed them with delicious food, and reward them with splendid shows, as Caesar did. But there were a few Romans of the old stamp, who still preferred a republican government. There were others, also, who hated Caesar, because he had wronged them, or because he was more powerful than they. These two sorts of persons formed a conspiracy to kill him.

The two conspirators were Brutus and Cassius. Sixty other senators were engaged in the plot. Most conspirators endeavored to do their work in secrecy and at midnight. But the blood of Caesar was to be shed in broad day-light, and in the grand hall of the senate-house.

On the fatal morning, Caesar set forth from his mansion. There was a great throng of followers and false friends around him. As he came down the steps of the portal, a gray-bearded philosopher pressed through the crowd, and put a paper into his hand. It contained an account of the whole plot. If Caesar had read it, it would have cost all the conspirators their lives, and have saved his own. But he gave it to one of his secretaries, and walked onward.

As Caesar passed through the streets of Rome, he looked amazed at the crowd of obsequious senators, and listened to the shouts of the multitudes, he felt perhaps that he was the most envied man in all the world. The proud procession ascended the steps of the senate house, and passed into the hall. Along the sides of this hall were arranged the victims of many Roman Rulers, among them stood the marble image of Pompey, whose bloody head had been brought to Caesar. Just as Caesar was passing in front of Pompey's statue, one of the conspirators laid down and took hold of his robe. This was the signal for the attack.

The first persecution of Christians by Nero was simply to support a false charge. Afterwards several of the emperors persecuted the Christians for other reasons which will now be mentioned.

When the Queen of England, in 1858, assumed the direct Government of India, she issued a proclamation that "None be in any wise favoured, none molested or disquieted by reason of their religious faith or observances." Religious toleration has been recognised as the duty of the State only in very modern times: in some countries it is yet unknown. It was formerly thought that a king had a right to compel the people to worship his god. Nebuchadnezzar, king of Babylon (600 a. c.), issued a proclamation that any one who did not worship the golden image he had set up should "the same hour be cast into the midst of a burning fiery furnace." The name of Maximus is now proverbial as a patron of learning, yet he gave the following advice to the Roman Emperor, Augustus: "Always and everywhere worship the gods according to the rites of your country, and compel others to the same worship. Pursue with your hatred and punishments those who introduce foreign religions." Under Mohammedan rule it was death for a Mussulman to become a Christian.

The one universal religion throughout the empire was the worship of the emperor as a god. The people generally were quite willing to add one more deity to the numbers they already worshipped. But it was different with the Christians. "To prove your obedience to the emperor," said a Roman governor to Achatius, "sacrifice with us to his honour." Upon this Achatius explained, "I pray to God for my emperor, but a sacrifice neither should he require nor we pay. Who may offer divine honours to a man?" Upon this declaration he was sentenced to death. This one transaction is typical of all.

Some disliked Christianity because it interfered with their gains. There were many persons engaged in image-making, in providing sacrifices, and as priests in the temples. With the spread of Christianity, the demand for idols decreased, and there were fewer offerings at the shrines.



CHRISTIANS EXPOSED TO IDOLS.

It was thought that the prosperity of a country depended upon the worship of its gods. Christians had no images and did not offer sacrifices; so they were regarded as atheists, men without any religion. Earthquakes, famines and pestilence were looked upon as calamities sent by the offended deities for the neglect of their worship. The execution of the Christians was supposed to be the best means of propitiating them. The cry was immediately raised, "The Christians to the lions!" The same idea prevails, more or less, in India. In Tinnevely

and some have become Christians. If there is an outbreak of idolatry, it is attributed to the anger of the demons at no longer being worshipped.

The most horrible reports were spread about the Christians. They were said at their meetings to be guilty of the practices of the Yamahearts in India, as well as to kill and eat their children. Even the best of the Romans regarded Christianity as a "heinous superstition," and its followers were styled "enemies of the human race." When Paul first came to Rome, the Jews told him that "everywhere this sect is spoken against."

Pliny the younger, an amiable and upright Roman, was appointed governor of Bithynia in Asia Minor. He found the Christians very numerous, and felt doubtful how to deal with them. To gain more accurate information, he put two Christian women to the torture. In a letter to the emperor Trajan he thus summed up what he learned: "They met on a stated day before day-break, addressed a form of prayer to Christ, as to a divinity, binding themselves by a solemn oath, not for any wicked purpose, but never to commit fraud, theft, or adultery, never to break their word, or deny a trust when called on to deliver it up; after which it was their custom to separate, and then re-assemble, and to eat together a harmless meal."

Any persons brought before Pliny accused of being Christians who persevered in their belief, he ordered to be immediately punished. "For," said he, "I was persuaded that whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserves correction."

Trajan, in his reply, approved of what Pliny had done. He did not wish Christians to be officiously sought out; but if they were brought before Pliny and did not deny Christ, they were to be punished.

DIVISION OF THE EMPIRE AND ITS DECLINE.

The first emperor who became a convert to Christianity was Constantine the Great. He began to reign A. D. 305. By him the seat of government was transferred from Rome to Constantinople, formerly called Byzantium.

One of his successors, Valentinian, associated with himself in the empire his brother Valens, to whom he gave the dominion of the Eastern Provinces, A. D. 364.

Theodosius the Great, a Spaniard, governed with ability both the Eastern and Western Empires: but they were divided between his two sons Arcadius and Honorius, 395 A. D.

Rome, the capital of the Western Empire, was no longer powerful enough to defend itself against the nations which it had formerly conquered. In the reign of Honorius the barbarians burst into France, Spain, and Italy. These hordes consisted of Huns, Goths, Vandals, and Germans, who chose rather to obtain wealth by plundering the rich inhabitants of those countries, than by the cultivation of their own more sterile soil.

One of the first and fiercest of these northern invaders was Alaric, king of the Goths, who led a large army against Rome, and threatened the destruction of the city. The inhabitants were very different from the ancient Romans, and being overawed by the daring freebooter, promised him large sums of money. But this promise not being fulfilled, Alaric took the city, and gave it up to plunder. For six days imperial Rome was a scene of pillage and murder. Thousands of the citizens were slain, and a large portion of the place was reduced to ashes.

About 445 A. D., Attila, leader of the Huns, a race of barbarians of Tartar origin, laid waste several provinces. Attila boasted in the appellation of *the Scourge of God*. He marched against Rome; but his retreat and peace were purchased with a large sum of money.

In the year 476, Rome was taken by Odoacer, the leader of a northern tribe, called the Heruli; and it remained under this dominion for many years. The last Emperor at Rome was named Augustulus Romulus. In the year 527, these barbarians were driven from Rome by Belisarius, an illustrious commander in the service of the Emperor of the East.

The Eastern and Western empires were then re-united, but only for a short time. Italy, as well as Rome, from this period, was sometimes under the sway of northern kings, and sometimes under the Greek emperors.

MANNERS AND CUSTOMS OF THE ROMANS.

The usual garments of the Romans were the toga and the tunica. The former was a loose woollen robe, of a semi-circular form, and without sleeves; the latter, a close white garment, worn when abroad under the toga, but alone in the house. The men usually went bareheaded.

For the feet, the common coverings were the buskin and the sandal. The buskin reached about half-way up the leg; the sandal was a mere sole.

In early times the Romans lived on simple fare; but as they became powerful, the luxuries of the people they subdued were introduced into their own estate. Some of the emperors were most extravagant and ridiculous in providing rare dishes for their table. The livers and heads of small birds, the heads of parrots and pheasants, and the tongues of peacocks and nightingales, formed a part of their daily food. On one occasion, it is said that the senate was assembled to consult on the best mode of dressing an immense turbot which had been presented to the emperor. The Romans reclined on couches to take their meals.

Marriage was very much favoured by the laws of Rome, and severe penalties were inflicted on those who remained single. At one period, the censors obliged all the young bachelors to make oath that they would marry within a certain time.

The people of Rome were first divided into two classes, the patricians and plebeians. It was to the struggles for power between these ranks that most of the difficulties of the state were owing. A third rank was afterwards added, called equites or knights. The custom of making slaves of the subjects of conquered nations, introduced a fourth division.

The government of Rome was subject to very numerous changes. At one time it was under a king, at others under consuls, dictators, emperors, &c. The other officers of the State were numerous, and invested with very different degrees of power.

MILITARY AFFAIRS OF THE ROMANS.

The Romans were almost continually engaged in wars. Their military affairs, therefore, occupied the attention of the most distinguished citizens. According to the Roman laws, every free-born citizen was a soldier, and bound to serve in the army at any period from the age of seventeen to that of forty-six.

The Roman forces were divided into legions, each of which originally consisted of three thousand footsoldiers, and three hundred horsemen; but afterwards varied in strength from four to seven thousand. The standard of the legion was an eagle, made of gilt metal. It was borne on a spear by an officer of rank, and was regarded by the soldiers with a reverence which approached to devotion. The only instrument of martial music among the Romans, was the brazen trumpet.

Some of the soldiers were armed with light javelins, and others with a heavier weapon of a similar description. All, however, carried shields and short swords, which they wore on the right side. They were dressed in a metal cuirass, with an under covering of cloth, which was generally red, and hung loose to the knee. On the head they wore brazen helmets, ornamented with flowing tufts of horse hair. The uniform of the generals was an open scarlet mantle.

The cavalry wore a coat of mail, of brazen or steel scales, or of chain work, sometimes plated with gold. Under this they wore a close garment which reached to their buskins. They rode without stirrups, and their saddles were merely cloths folded to suit the convenience of the rider.

The discipline of the army was maintained with great strictness and severity. Rewards of various kinds were held out to those who distinguished themselves by an extraordinary exploit. A particular kind of crown, called a mural crown, was presented to him who, in the assault, first scaled the ramparts of a town. A soldier who saved his comrade's life in battle was entitled to a civic crown, which was thought a distinction of the highest honour. The general who conquered in a battle was decorated with a laurel leaf.

A ROMAN TRIUMPH.

The highest ambition of every Roman commander was to obtain a triumph. This was the gift of the senate, and was only granted on occasions of splendid victory. When it was



ANCIENT ARMOUR.

deceased, the general returned to Rome, and was appointed to the supreme command of the city on the day of his entry.



A sculptured arch was erected, under which the procession was to pass, and scaffolds were raised for spectators in all the public squares and streets. The procession moved at day-light from beyond the walls of the city.

A band of cavalry, with military music, took the lead. They were followed by a train of priests in their sacred robes, with attendants leading to sacrifice a hecatomb or hundred of the whitest oxen. Next came chariots laden with spoils, the arms and standards of the conquered, followed by long trains of the captives, conducted by guards.

Lead notes on the trumpet then announced the approach of the victor, dressed in a robe of purple, crowned with laurel, and bearing a sceptre of ivory. He rode in a splendid car, drawn by four white horses, preceded by the Roman eagle, guarded by a troop of cavalry. The most distinguished officers of the army, in their richest dress and trappings, surrounded him; a band of children clothed in white followed, flinging clouds of perfumes and flowers in the air, and singing hymns of praise to the conqueror.

Last of all came the victorious army, their weapons wreathed with laurel, and their burnished armor gleaming in the sunshine. The procession was greeted on all sides by loud acclamations. Captive princes, after being exhibited, were commonly strangled; the ordinary prisoners were frequently sent to fight at the public games.

The Roman war-galleys were clannet and ill-fashioned, with a high stern and sides, and rowed with two or three tiers of oars on different decks. The prows were armed with iron, usually carved into the shape of some animal's head; this was done in order to enable the vessel to disable or sink the enemy's ship.

PUBLIC GAMES OF THE ROMANS.

Boxing, wrestling, throwing the quail, and chariot races, were some of the amusements of the Romans; but the combats of wild beasts and of gladiators, men who fought for public entertainment, took the lead of all others.

Circular buildings, called amphitheatres, were erected for the shows of gladiators. One of these, called the Colosseum, commenced in the reign of Vespasian, is supposed to have been large enough to contain upwards of eighty thousand persons.

The wild beasts were secured in dens round the arena, or open space in the centre, which was strongly fenced, and surrounded by a wall, to guard the spectators against their attacks. A vast number of wild beasts were made to destroy each other in these very cruel exhibitions. Eleven thousand are said to have been slain during four months of triumph, in honor of a conquest over the Dacians; and five hundred lives were killed in a few days, on another similar occasion.

The first public combats of gladiators took place at Rome about 250 B.C. They were exhibited at a funeral. From that period they became frequent on such occasions, and afterwards, on days of public festival, were considered a material part of the amusement. Five hundred pairs of these wretched beings were sometimes led to the public games, to sacrifice each other for the amusement of barbarous spectators. They were at first taken from captives in war, or malefactors; afterwards from slaves trained to the profession. They fought with various weapons, some in complete armor, others with only a brident and a net, in which they endeavored to entangle their adversary, and then slay him.

When one gladiator was wounded desperately, the conqueror looked up to the people, to see if he should kill or spare. If they held up their thumbs, the wounded man was left to recover as he could. If their thumbs were turned down, he was to die, and then the death-blow came at once. Sometimes the poor man, in his pain and terror, shrunk from the sword, and then the people shouted with scorn, "Receive the steel!" This awful and cruel amuse-



THE LAST FIGHT IN THE COLISEUM.

ment began in heathen times, as you may suppose; but, alas! when Christ had come, and His true religion had been preached in Rome as in other parts of the world, still the old habits prevailed, and the gladiatorial shows went on.

In the year 408 A.D., a Roman general, named Stilicho, gained a great battle against the Goths. These Goths about that time, had overrun and conquered many countries. At

length they had entered Italy and marched towards Rome. The Emperor, Honorius, was only a boy, but his brave general, Stilicho, went out to meet them, and won a complete victory on *Bastarday*, 403. For that time Rome was saved. In the joy of the occasion the chief people among the Romans invited the conqueror to enter the city in triumph. A grand procession took place, and shows and games were held, to do honour to the general. Races, on foot, on horseback, and in chariots, were the first sights; then a great hunting of beasts; and, last of all, a fight of men, the gladiator show. The people shouted with joy as the men came on, some in armour, some with only their sharp steel swords. As they were about to begin their deadly struggles, there came a sudden pause in the proceedings. An old man in a plain dress, bareheaded and barefooted, stepped into their midst. He signed to them to fall back, and called upon the people to cease from this wicked amusement. He begged them not to repay God's mercy in turning away their enemies the Goths, by encouraging murder. Shrouts and howls broke in upon his words. The people were mad with anger, and cried, "On gladiators!" They thrust aside the meddler, and rushed to the attack. Still he kept his ground, holding them apart, and striving to be heard. "Down with him," was the cry of the thousands of sight-seers against that single man. The gladiators, enraged with him who was seeking to save their lives, cut him down with their swords. Stones rained upon him from the furious people, and he perished. He lay dead before their eyes. What had they done? Some few knew him, and they told that he had come from the wild parts of Asia to keep his Easter at Rome. He was one of those holy men who sometimes in these days gave themselves up to prayer and thought, living apart from the world. Too often these "hermits," as they were called, lived a useless, though innocent, life; striving for their own salvation, but not caring much for the souls of others. It was not so with him of whom our story is told. His spirit had been roused by the sight of thousands flocking to see men kill one another. He had resolved to stop the cruelty, or die; and he had died, but not in vain. His work was done. The hearts of the people were touched and startled at the sight of such a death. They felt how great was the wickedness to which they had given themselves up, and from the day that the hermit died in the Coliseum, there was never another sight of gladiators. Both in Rome and in every city of the great Empire, the wicked sport was entirely done away with. One poor, humble, unknown man, whose very name is uncertain, had, as it were, wiped away with his own life an awful crime from the face of God's earth.

RELIGION OF THE ROMANS.

Most of the inhabitants of ancient Europe belonged to the Aryan race. When the old Aryans lived together in Central Asia, they worshipped the same gods. The Eastern Aryans, after coming to India, gradually gave up the Vedic gods, and adopted those of the Persians. Eighteen centuries ago, the Western Aryans retained several of the deities of their forefathers.



JUPITER.



JUNO.

The chief god in ancient Europe was by the Greeks called *Zeus*, and by the Romans *Jupiter*. He was the *Dyaus Pitar* of the Vedas. But in character he resembled the gods of the Persians, as did the other deities. *Juno*, his own sister, was the wife of *Jupiter* and Queen of Heaven. Among his sons were *Apollo*, the sun god, the Vedic *Surya*;

Vulcan, the artificer of the gods, the Vedic *Trachtri*, and Mercury the messenger of the gods. Among his daughters was Minerva, the goddess of wisdom. The account of her birth is most absurd. Jupiter's first wife was famed for her wisdom. Afraid lest her child should be greater than himself, Jupiter ate her while pregnant. Some time after he felt a great pain in his head, so he told Vulcan to cleave it open. Minerva then leaped forth, full grown and well armed! Diana, the goddess of hunting, was the twin sister of Apollo. Venus, the goddess of love, is said to have sprung from the froth of the sea after the lingo of Uranus had been thrown into it.

The Romans had a goddess of hunting, called Diana, said to be a daughter of Jupiter. Both she and Minerva were said to have refused marriage. There was another goddess, also called Diana, worshipped at Ephesus in Asia Minor. Her temple was considered one of the seven wonders of the world. Its roof was supported by 127 pillars, 60 feet high, the gift of six many kings. The Ephesian Diana corresponded with the Indian Sakti. Her image, believed to have fallen from heaven, was rudely made of wood, and covered with female breasts.

The supposed gods of the Greeks and Romans behaved very much like those of the Hindus. They quarrelled and fought with each other, and were guilty of all kinds of crime. Jupiter was notorious for his adulteries. Men excused their evil-deeds by his example. "How could a mortal have greater power than a god?" Mercury was the protector of thieves. The temple of Venus at Corinth had a thousand prostitutes, like the *devadasis* of South India.

Nearly every city had its local deity to whom it looked for protection, and whose supremacy it acknowledged. When the Romans conquered a province or city, its gods were solemnly invited to come and take their seat in Rome, where they would receive due honour.

The deification of the emperors showed the progressive degradation of the religion of Rome. Divine honours began to be rendered to Julius Cæsar during his lifetime. After his death, sacrifices were offered up to him upon the altar. He was made a god, and went by the name of Divus Julius. In course of time, the worship of the emperors eclipsed all other worship. Multitudes of altars and temples rose in their honour in all parts of the Roman world. The basest tyrants were enthroned as objects of religious worship. Divine honours were voted to the dead infant of Nero, four months old. Foreign rites were introduced into Rome from all parts. Priests of the goddess Cybele, howling and with dishevelled hair, went through the streets, lashing themselves to blood with thongs, stelling their cymbals, and offering for a hundred eggs to ward off the diseases of autumn. Priests of the Egyptian Isis were also there, in long linen robes, with the dog-mask before their faces, and their rattles in their hands. All sorts of jugglers, necromancers, soothsayers, and astrologers were there. Even the lowest form of heathenism,—fetichism appeared. The emperor Nero, having become tired of the goddess Astarte, no longer worshipped any deity, but only an amulet, or charm, which had been given him.

Atheism and the grossest superstition flourished side by side. Men who boasted of being atheists trembled in secret at the mysterious power of magical spells, and read the future in the palpitating entrails of a murdered child. About the future the feeling was that of despair.

All religious sects were tolerated at Rome except the Jews and Christians. These were persecuted with unrelenting cruelty, until the mild precepts of the true religion triumphed over superstition and ignorance.

The number of deities worshipped by the Romans occasioned the erection of a great multitude of temples. Many of these were very splendid edifices, adorned with all the arts of sculpture. Sheep, bulls, and oxen, were usually offered in sacrifices; but during the republic, human sacrifices sometimes took place. Men were also cast alive into the sea as offerings to Neptune.

The ministers of religion among the Romans did not form a distinct order of citizens; but were chosen from the more respectable classes. They attended to sacrifices and other religious rites.

The superstitions of the time gave rise to the establishment of a college of augurs, whose business it was to explain dreams, oracles, and prodigies, and to foretell coming events. They pretended to obtain a knowledge of the future from appearances of the heavens, from the flight of birds, from the eating of chickens, from quadrupeds, &c. Another class of soothsayers derived omens from such signs as the approach of victims to the altar, their fall by a single blow, and the appearance of the entrails. One of the Roman emperors ordered

a number of beautiful young men to be killed, that omens might be obtained from their entrails.

The augurs interpreted the will of the gods in the affairs of making war and peace, and were dared to dispute their authority. No business could be proceeded in, without first consulting them. The more intelligent among the Romans knew the absurdity of attempting to predict future events by omens. Cicero wondered how one omen could look in the face of another without laughing. As knowledge spreads among the people of India, they will likewise cease to attend to omens, and make use of the reason which God has given them to manage their affairs.

ROME UNDER THE POPES.

The title 'Pope,' derived from *papa*, 'father,' was first used by all the bishops, and is still applied to priests of the Greek Church; but it now denotes the head of the Roman Catholic Church. His official title is, "Bishop of Rome and Vicar of Jesus Christ, successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church."

It is claimed that the apostle Peter was the first bishop of Rome. His successors occupied a high position as Rome was the imperial city. When Constantinople became the capital of the Eastern Empire, this pre-eminence was impaired. The Eastern Church did not recognize the Bishop of Rome as the head of the Church. About 450 A. D. Pope Leo I. claimed that the Bishop of Rome was the successor of Peter, and asserted that the spiritual conquests and dominion of the Church would surpass in glory the Roman Empire.

As there have been 263 Popes, only a very few can be mentioned.

Gregory I. (590-604). This Pope, surnamed the Great, was distinguished for his piety and the great influence for good which he exerted over the Christian church. He is of special interest to Englishmen from the part he took in sending Missionaries to Britain.

In early times Britain was divided into several kingdoms, often at war with one another. People were stolen and sold to foreign merchants. About the year 590 A. D. Gregory was

passing through the market place at Rome when it was crowded with people, attracted by the arrival of fresh cargoes of merchandise. He then saw three boys set for sale. They were white-complexioned, with long fair hair. Filled with pity, Gregory asked from what part of the world they had come; and was told, "From Britain, where all the inhabitants have the same fair complexion." He next asked whether the people of this strange land were Christians or heathens, and hearing that they were heathens he heaved a deep sigh, and remarked it was sad to think that beings so bright and fair should be in the power of the Prince of Darkness. He next inquired the name of their nation. "Angles" was the reply. Plying on the word he answered, "Rightly are they called Angles, for their faces are the faces of angels, and they ought to be fellow-heirs with the angels of heaven."

Years passed by but Gregory never forgot the moving sight in the Roman slave-market or the country of these fair-haired boys. At first he thought of going there himself, and obtained permission from the Pope to embark on the enterprise.

He had actually travelled three days' journey when he was overtaken by messengers from the people of Rome. He was so much beloved by them that they would not let him go, and the Pope withdrew his permission.



GREGORY AND ENGLISH SLAVE CHILDREN.

Gregory was thus forced to go back; but in 590 A. D. he himself became Pope, and five years afterwards an opportunity presented itself of carrying out the desire of his heart. The most powerful king in Britain at this time was Ethelbert of Kent. He is said to have been lord over all kings south of the Humber. Twenty-five years before, he had married Bertha, daughter of one of the French kings in Gaul or France. She was a Christian, and one condition of the marriage was that she should be allowed to practise her own religion. She worshipped God in a little church near Canterbury.

In 596 A. D. Gregory sent forth a band of forty monks, with Augustine as their head, to undertake a mission to the English. They went first to Ethelbert, but gradually Christianity spread over the whole of Britain.

About the year 756 A.D. Pepin, king of France, took Rome from the Lombards and gave it, with the exarchate of Ravenna, to Pope Stephen III. This was the foundation of the temporal power of the Pope, which was continued till 1870.

Pope Gregory VII. (1073-1085).—Hildebrand, son of an Italian carpenter, was elected Pope under the title of Gregory VII. He completed his education in the celebrated monastery of Clugny, and from the strict ascetic observances there practised by him he acquired those habits of austerity which distinguished his whole life. His great idea was to reform the Church. For this purpose he claimed the right of appointing bishops and dismissing those unworthy of the office. The Emperor Henry IV. taking some of the latter, under his protection, Gregory cited him to Rome to answer for his conduct. Henry's sole reply was a haughty defiance, and in 1076 he formally declared Gregory deposed from the Pontificate. Gregory retaliated by a sentence of excommunication, and Henry was obliged to yield. For three days in winter, Henry stood shivering bareheaded and barefooted at the castle of Canossa, before Gregory would admit him into his presence and grant him absolution. This submission, however, was merely feigned, and after defeating his rival, he besieged Gregory for three years in Rome. When about to fall into his enemies' hands he was delivered by the Norman Duke of Apulia. The wretched condition of Rome, however, compelled Gregory to retire to Salerno, where he died. His last words were: "I have loved justice and hated iniquity; therefore I die in exile."

Innocent III. (1216-1218).—Under this Pope the papal authority reached its greatest height. He believed that Christ had given to the successors of Peter authority not only over the Church, but over the world. The crowns of kings and the destinies of nations were lodged by a divine decree in their hand. He who refused submission was to be excommunicated. Philip Augustus king of France was obliged to put away his paramour. John, King of England, who had refused to recognise an archbishop appointed by Innocent, was deposed and his kingdom handed over to France. John, alarmed, yielded abjectly and received back his kingdom as subject to the Pope. The kings of some other nations submitted to the rebukes of Innocent.



SIXTUS II.



SIXTUS III.

In 1806 Clement V., a Frenchman, was elected to the papacy, who resided at Avignon in France. Here the papal court remained for 80 years, very much under the influence of France.

Only two Popes of recent times can be noticed.

In 1846 Pius IX. was chosen to succeed Gregory XVI. He was supposed to be in favour of political reform; but on his refusal to declare war against Austria, the revolutionary party turned against him, and his minister, Count Rossi, was murdered in open day. Soon afterwards the Pope fled in disguise to Gaeta. There he remained till he was brought back by French troops in 1850. From that time till 1870, Pius IX. was maintained in Rome by a French garrison. In 1870 the Vatican Council, which the Pope had assembled at Rome, declared the dogma of Papal Infallibility. The decisions of the Pope on religious questions were declared to be incapable of error. This dogma was strongly opposed by some Roman Catholics. The same year Victor Emmanuel's army entered Rome, and the Papal temporal power ceased to exist. Pius IX. for the rest of his life, remained in the Vatican.

Leo XIII., elected in 1878, was born in 1810, and is the son of Count Pecci. As a student he greatly distinguished himself. In 1837 he was ordained to the priesthood, and in 1853, he was appointed a cardinal. As Pope he has won for himself the respect of European powers. In a dispute between Germany and Spain, he was asked by Prince Bismarck to act as arbitrator. On several questions the Pope has expressed enlightened views, but on points connected with the Church and the Papedom, he holds staunchly to his rights. He regards himself as the despoiled sovereign of Rome and as a prisoner in the Vatican, and refuses the income voted to him by the Italian Parliament. He is personally known as a poet, chiefly in the Latin language.

At times the papal throne has been occupied by men very unworthy of the office. Emperors and other princes claimed the right of appointing cardinals of their own. There have been popes and antipopes. By a decree of Pope Nicolas II. (1059-1061) the right of election was vested in the cardinals. The cardinals, 70 in number, constitute the Sacred College, and compose the Pope's Council. They are divided into three classes, containing respectively 6 Cardinal Bishops, 30 Cardinal Priests, and 14 Cardinal Deacons. A red hat is given by the Pope to a Cardinal on his election, not worn but suspended in the church of his title, and lastly buried with him.

Since 1297, the accession of Gregory IX., the Popes have been chosen by the cardinals alone, and almost always from among the Italian members of their own body. Each cardinal writes the name of the candidate he proposes on a ticket, which he deposits in a consecrated cup, which stands on the altar of the chapel in which the conclave is held. If no candidate is found to have secured two-thirds of the votes, there is no election, and the former mode of proceeding must be repeated; but any cardinal may exceed the vote of another by altering his ticket according to a prescribed form; and thus the necessary two-thirds may be obtained. The moment the election is declared the tickets were burned. After election the Pope is enthroned and crowned.*

The crown of the Pope is triple, considered to represent his temporal as well as his spiritual authority. It is composed of a high cap of gold cloth, encircled by three coronets, with a golden cross on the top.

FORMATION OF THE KINGDOM OF ITALY.

For many centuries, until recently, Italy was divided into several states. The principal were Sardinia and Austrian Italy in the north: the Grand Duchy of Tuscany, the Duchies of Parma and Modena, with the Papal States in the centre; and the Kingdom of Naples in the south.

In 1848 Charles Albert, King of Sardinia, sought to expel the Austrians; but he was defeated and compelled to abdicate in favour of his son Victor Emmanuel. The latter, aware that he could not meet Austria singlehanded, sought the assistance of Louis Napoleon, Emperor of France. With the aid of the French, the Austrians were defeated in several sanguinary battles in 1859, and Lombardy was annexed to the kingdom of Sardinia; but Savoy, the ancestral possession of Victor Emmanuel, had to be given up to France. The chief minister of Victor Emmanuel was Count Cavour, to whose wise counsels much of his success may be attributed. In 1860 the Grand Duchy of Tuscany, the Duchies of Parma and

* Council's Creative Cyclopedia.



VICTOR EMMANUEL.

Naples and the Papal States voted their union to the Kingdom of Sardinia. The same year Garibaldi, at the head of "the thousand heroes," landed in Sicily, defeated the Neapolitan troops, took Palermo, and after several engagements entered Naples. The inhabitants of the old kingdom of Naples declared themselves subjects of Victor Emmanuel. When Garibaldi afterwards met Victor Emmanuel at the head of his army, he saluted him as "King of Italy," a title confirmed by the Italian Parliament, and acknowledged by the European powers. In 1866, with the assistance of Prussia, Venetia was obtained from Austria. France, on account of the war with Germany, had to withdraw her troops from Rome, which then became the capital of Italy.

Garibaldi afterwards retired to the island of Caprera. So great was the love for him among all classes that, when weak and feeble, the old hero visited Rome, in 1870, to further some matters which interested him; the king sought him out and visited him in state, doing homage to him as to a prince of equal power. June 2, 1882, Garibaldi died, lamented not only by his fellow-countrymen, but by lovers of patriotism and of chivalric bravery everywhere. When Italy was celebrating in Rome the twenty-fifth anniversary of her career as a united and independent nation, the central feature of the celebration was the unveiling of a statue to Garibaldi.



KING UMBERTO

PRESENT KING AND QUEEN OF ITALY.

Umberto I., King of Italy, was born on March 14th 1844, (his own father's birthday). As the eldest son of Victor Emmanuel, he had the hereditary title of Prince of Piedmont conferred on him. He was well educated; and his father inspired him with the noble aim of freeing Italy from the yoke of Austria. At the age of 15, young Umberto followed his father into the battlefield. At Custoza, he fought so bravely and exposed his life so freely during a charge of cavalry, that it was with great difficulty that he managed in the smoke, dust and confusion, to reach unscathed a square of his own infantry.

His father growing uneasy that the heir-apparent, then 24 years of age, was a bachelor, he married in 1868 the Princess Marguerita, daughter of the Duke of Genoa. His son, the Prince of Naples, was born the following year.

Umberto succeeded to the throne on the death of his father in 1878. Victor Emmanuel had been most extravagant, both in regard to the lavishness of his charities and his pleasures. He was, however, so much beloved by the people, that Parliament was willing to discharge his large debts from the public purse. Umberto declared that his father's debts were his own, and that it was the duty of no one else to liquidate them. By rigid economy he so reduced expenses, that he not only paid off the accumulated debts, but had a fund for charitable purposes, to which he is generally foremost in subscribing. After the disaster at Adowa in Abyssinia, he sent a sum equal to about three lakhs of rupees for the benefit of the



KING HUMBERT.



QUEEN OF ITALY.

widows and support of the soldiers. When cholera was raging at Naples, he fearlessly traversed the hospitals and worst parts of the city, and did not desist from his errand of mercy till the disease had abated. His only answer to the shower of congratulations that overwhelmed him on every side was, "I have done nothing but my duty."

At one time Humbert was very fond of smoking; but on his doctor prescribing the abandonment of the habit, he gave it up entirely. When his hair became white, the Queen wished him to have it dyed black. Humbert thought this a kind of fraud, and would not consent. The Queen, however, provided a quantity of dye; but Humbert, instead of using it himself, dyed with it a white dog belonging to the Queen!*

GOVERNMENT.

Italy is a constitutional monarchy. The executive power of the State belongs to the Sovereign, and is exercised by him through responsible ministers. The legislative power is lodged in the King and Parliament. The latter consists of two Chambers—an upper one, called the Senate, and a lower one, called the Chamber of Deputies. The Senate is composed of the princes of the blood and an unlimited number of members above forty years old nominated by the King for life. They should either fill a high office or have acquired fame in science or literature, or should pay taxes to the annual amount of about Rs. 2,000. The deputies of the lower house are elected by the people under certain conditions. Neither senators nor deputies receive any salary, but they are allowed to travel free through Italy by rail or steamer.

Italian Municipalities.—The members seldom grade anything that may be deemed conducive to the lustre of their petty localities, but often show upstartiness where the real welfare of the people is at stake. There is hardly a village in Italy which has not during the last ten years set up its grand public monument to some brave citizen; hardly an obscure corner which has not its anniversary or centenary to celebrate. For any showy ceremony, municipal money is easily forthcoming; but the treasures thus lavished, the liabilities thus incurred, drain the public resources and leave little, if any thing, for profitable enterprise or enlightened charity.†

Taxation.—Taxation in Italy is very heavy; compared with it that of India is very light. The highest rate of income tax in India is 5 per cent; "in 1894 the tax on incomes from movable wealth was raised to 20 per cent of the amount taxable."‡ Land is also heavily taxed. In some parts of the country smaller properties have been given up by the owners,

* Abolished from the Service of Sicily, Sept. 1893.

† Gallucci's *Italy Enriched*, Vol. I. p. 281.

‡ *Statesman's Year Book for 1893*, p. 682.

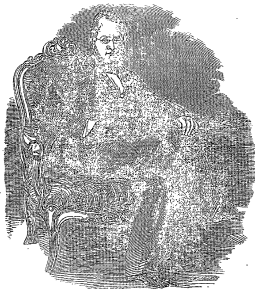
unable to meet the tax gatherer's demands. Only a part of the country has yet been accurately surveyed; so that the pressure of taxation often falls unequally.

The taxes imposed by the State do not represent the whole of the burdens under which the Italians are struggling. To the National Budget those of the towns and provinces must be added. The principle is admitted that Provincial and Municipal Councils are entitled to manage their own affairs, to impose taxes and duties and contract loans, subject only to the sanction of the National Parliament, which is seldom if ever withheld."

NOTED ITALIAN STATESMEN.

A short account may be given of three of the most distinguished.

Count Cavour.—Count Cavour was one of the principal contributors to the formation of the present kingdom of Italy. He was born at Turin in 1810, the second son of a Piedmontese noble, and very early began to take an interest in public affairs. In 1847, having for years devoted much attention to economic and political questions, and having spent some time in England for the purpose of making himself acquainted with the working of free institutions, he established at Turin a newspaper for the dissemination of his opinions. The government of the whole of Italy was at that time a despotism, the real authority being Austria. Cavour suggested that Sardinia should be granted a constitution, and when this was adopted, Cavour



took his seat in the Chamber as one of the members for the capital. In 1849, he became Minister of Commerce and Agriculture; in 1851 Minister of Finance; and in 1852 Premier. When the Crimean War broke out, Victor Emmanuel, at the suggestion of Cavour, joined the Western powers against Russia. Thereafter Sardinia took its place among the nationalities of Europe. The war with Austria followed in 1859, and then the peace of Villafranca, which, however disappointing to Cavour for the moment, yet made the ultimate unification of Italy certain. Next spring, the first Italian Parliament met at Turin, and Cavour saw the dream of his youth realized. But just when he seemed most needed to consolidate his work, his life came to a close in 1861. He was one of the most enlightened and high minded statesmen whom Italy has ever produced.*

Depretis.—This Italian statesman was born in Piedmont in 1811. After studying for some years in the University of Turin, he became a solicitor. Having taken an active part in the movements against Austria, he was appointed governor of Brescia in 1849, and in 1861 Cavour sent him to proclaim the Italian constitution in Sicily. The following year he became Minister of Public Works, and in 1866 of Marine and Finance successively. On the defeat of the Minghetti ministry in 1876, he formed a new cabinet, with himself as President of the Council and Minister of Finance. The following year he was displaced by Signor Cairoli, but he returned to power as the leader of a coalition ministry in 1878. He held office for only six months. In 1881, on account of the agitation about Tunis, he was made Minister of the Interior. Having disagreed with his cabinet on a new Education Bill, he resigned; but was led to form a new ministry. In 1885 he again resigned, owing to the popular movement about Abyssinia. Speedily, however, he resumed office, which he held till his death in 1887.

His ministerial life was fraught with great difficulties—the usual Italian ones—the weight of the debts which had accumulated, and the new which it was necessary to contract. He was pushed beyond where he desired to go to do something great and imposing which would make Italy shine in the eyes of Europe.

Crispi.—This noted Italian Statesman was born in Sicily in 1819. He studied law at Palermo, and became a member of the Bar at Naples. His desire for Italian unity led him to take an active part in the revolutionary movement which led to the overthrow of the Kingdom of the Two Sicilies. He was the mainspring in the insurrection of Palermo; but after the victory gained by the Swiss regiments, he had to flee to France. He planned the second Sicilian revolt in 1839, and landed with Garibaldi and his volunteers at Palermo. After fighting as a simple soldier, he was appointed a Minister of State, and used his influence for the annexation of the Sicilies to the Kingdom of Italy. In 1861 he was elected to the first Italian Parliament as a member for Palermo. From his ability as an orator and his eminent services, he became leader of the Constitutional Opposition, adopting as his programme, administrative reform, retrenchment, and liberty to all. On the death of Signor Depretis in 1887, Signor Crispi, who had been Minister of the Interior, became President of the Council and Minister



* Cassell's Oceanic Encyclopedia.

for Foreign Affairs. His ministry was defeated in 1891, and he resigned. The following year he announced his intention to retire from public life, and gave up his leadership of the Opposition. In 1893, however, Italy was in great financial difficulties, and Crispien became Prime Minister.

RELIGION.

The Roman Catholic form of Christianity is the ruling State religion of Italy; but perfect religious freedom is granted to the adherents of all creeds.

The three principal divisions of Christians are Roman Catholics, members of the Greek Church, and Protestants. They are partly distinguished by different forms of Church Government. The Pope is the head of the Roman Catholic Church, but he is not recognised by the other two. The Greek Church arose with the Eastern Roman Empire. Protestants are so called because they protested or made a declaration against certain doctrines of the Church of Rome. Protestants consider the Bible to be the rule of faith; Roman Catholics, while accepting the Bible, look upon the Church as its interpreter. As already mentioned, in 1870 the Pope was recognised by the Roman Catholic Church as infallible in matters of doctrine.

While there are some differences among Christians of more or less importance, they all agree in most of the chief points, all accepting the statement of Christian belief, usually called the Apostles' Creed, which is as follows:

I believe in God the Father Almighty, Maker of Heaven and Earth.

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, died and buried. He descended into hell (hades, the unseen world), the third day He rose from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick (living) and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the Life everlasting. Amen.

The chief point is the acceptance of Jesus Christ as the Saviour. This is what makes a man a Christian.

Christianity has suffered greatly from the remains of heathenism being mixed up with it. Religious persecution is one of these remnants. Mill says, "Mankind have been unremittingly occupied in doing evil to one another in the name of religion from the sacrifice of Iphigonia (about 1300 B.C.) to the Dragonnades of Louis XIV." The Christians were persecuted by some of the Roman Emperors; following their examples, some Christians have learned to persecute other Christians; but this is strictly forbidden by Jesus Christ, and is not chargeable to His religion.

Heathen superstitions have also been retained among some nominal Christians. Several such are prevalent among the Italians; such as belief in the evil eye.

Formerly Italy contained a very large number of monasteries and nunneries. In 1865 they were occupied by 14,807 men and 14,184 women. A law for the entire suppression of all religious houses throughout the kingdom was adopted by the Italian Parliament in 1865. This law provided a small pension to all religious persons who had taken regular vows before January, 1862. Several monasteries were temporarily set aside for such monks, friars, or nuns as might wish to continue the conventual life, the inmates, when come down to a certain number to be drafted off to another house, and so again until all finally died out. The lands and goods of this suppressed bodies were appropriated by the State.*

EDUCATION.

The State regulates public instruction. Every teacher in a public institution must have the qualifications required by law. No private person can keep a school without having obtained the authorisation of the State.

Elementary education is compulsory for children between 6 and 9 years of age; but this is only so much strictly enforced. The attendance at elementary schools has in the last 27 years risen from 10 lakhs to 24 lakhs; or, allowing for the increase of population, there has been an increase of 81 per cent. in school attendance.

* The Statesman's Year Book for 1866, pp. 633, 634.

According to the Census of 1881, the number of the population above six years of age who could not read nor write in Northern Italy was 41 per cent; Middle Italy, 55 per cent; South Italy, 79 per cent; and in the Islands 81 per cent.

In Italy there are 21 Universities. In 1891, the number of teachers was 941; the students, 17,792. The Italian Universities are merely examining bodies; the Italian Universities teach as well as examine and confer degrees. At first they are established simply for the education of priests. Bologna, the oldest Italian University, was established in 1200 A.D. The University of Naples had in 1892 the largest number of students, 4,721.

In 1892 there were 23 superior schools with 2,870 students; 32 schools of agriculture with 887 students; 4 schools of mining, with 77 students; 178 industrial and commercial schools, with 21,692 students; 15 government fine art institutes, with 3,585 students.*

EMINENT ITALIAN WRITERS AND ARTISTS.

Italy, both ancient and modern, is distinguished for its eminent men in all departments of literature. Among the old Romans Virgil and Horace occupied the foremost place as poets; Cicero as an orator; Livy and Tacitus as historians.

Modern Italy has also produced many men who have a world-wide reputation. In painting and sculpture the Italians are unrivalled.

Only three representative men can be briefly noticed.

Dante.—This writer, the greatest of the modern Italian poets, was born at Florence,

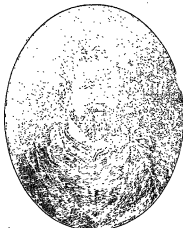


DANTE.

1265 A.D. His great work is the poem known as *La Divina Commedia*. It consists of three parts,—visions of Hell, Purgatory, and Paradise. Through these respectively the poet represents himself as having been conducted by the spirits of Beatrice, Virgil and St. Bernard. Beatrice was a lady to whom Dante had been attached from childhood. She died while yet young as the wife of an Italian nobleman; but her memory was always tenderly cherished by Dante. His great poem was written during some years of exile to which he was condemned as the result of political disturbances. Dante died at Ravenna in 1321. His poem has been translated into various languages.

Michael Angelo.—This great painter, sculptor and architect was born in Tuscany in 1474. Raphael is generally considered the greatest Italian painter, but he did

* The Statesman's Year Book for 1895, p. 600.



MICHAEL ANGEL.

not display the universal genius of Michael Angelo. On account of his talents, Lorenzo de Medici, Grand Duke of Tuscany, received him into his own palace. After his death, Michael Angelo was induced by Pope Julius II. to settle in Rome, where the greatest part of his subsequent life was spent. He painted the ceiling of the Sistine Chapel of the Vatican. Among his greatest paintings is "The Last Judgment." His statue of Moses is his noblest sculpture. His greatest architectural work was the dome of St. Peter's. For his work in St. Peter's he would not receive any remuneration, regarding it as a religious service. He was a poet as well as an artist. In one of his last poems he thus expresses his trust in Jesus Christ:

"My sole refuge is that love Divine,
Which from the cross stretched forth its arms to save."

Michael Angelo died in Rome, 1563.

Galileo.—Galileo, born at Pisa in 1564, was the most distinguished Italian scientist. He was the son of a noble, and was educated for the medical profession, but the bent of his mind was towards science. When only in his 25th year, he was appointed Professor of Mathematics in the University of Pisa. In 1609 having heard that a Dutchman, called Jansen, had constructed an instrument which magnified distant objects, Galileo attempted to manufacture a similar instrument. As the result of several years' labour, he made the first telescope. With it he discovered the moons of Jupiter, and showed that the milky way was composed of a vast number of stars. At that time the Ptolemaic system of astronomy was accepted. The sun and stars were supposed to move round the earth, which was stationary. Galileo showed the truth of the Copernican system—that the earth goes round the sun. For what was



GALILEO.

considered his heretical opinions, he was summoned to Rome and obliged nominally to recant. He died in 1637, and was buried in the Cathedral of Santa Croce at Florence.*

ASPECT OF THE COUNTRY, CUSTOMS OF THE PEOPLE, ETC.

Aspect—Italy, like India, has suffered from the cutting down of forests. Gallenga, a noted Italian writer, thus describes the effects.

"On the hills, in the plains, round the cities, close to the dust of the road, the land is studded with villas and palaces staring and glaring in the sun—that sun of which an Italian seems never to have enough; the house rising all bare out of the ploughed fields, with the furrows running up to the very doors and windows, or leaving at the utmost a little strip of ground for the beans and cabbages of the kitchen-garden. There is nothing so mean and niggardly as the utilitarianism of Italian husbandry.

"But far more fatal are the effects of this senseless war waged against the trees in the upper regions of the Alps and Apennines. It has torn open the leafy shelter which, like a Spanish cloak, equally screened the land from the extremes of heat and cold; which, like Providence, tempered the winds to the shorn sheep; which fed the moisture, slackened the thawing of the snow, bridled the streams and ruled the water. It thus deprived the land of irrigation, while it exposed it to inundation.

"Shattered hill-sides, choked-up valleys, and by turns flooded plains or deserts of gravel and stones in the ever-widening torrent beds—such are the traveller's sights as he fares along the skirts of the Apennines throughout the Emilian and Tuscan lowlands.

"It is an old evil, and the Italians have long felt and lamented it, and, in as far as it may be deemed repairable, they are now bestowing their thoughts upon it. Attempts are made at

* Chiefly abridged from Cassell's *Concise Encyclopedia*.

for, as laws and forest schools in Italy; and the Government, with some landowners, are busy coaxing up a few shrubs and thickets wherever the soil is not needed for more profitable purposes.*

Towns.—The streets are swept and watered as they never were before; but vile odours and sickening sights, offensive to the senses and outrageous to all ideas of decency, still meet you at every turning, at every corner, at the doors and even the vestries of the churches; convincing the traveller that it is vain to look among the Latin races for that 'cleanliness' which is 'skin to godliness.'

And Italy is the land of noises as well as of smells. More deafening than ever is the din of the jingling bells, louder than ever the howling of *Il Messaggiere*, and other more ribald halfpenny papers; more than ever shocking is the profane and obscene language of young and old, of men and women; the incessant, all-pervading turmoil and hurly-burly, making the large cities, and especially inextinguishable Naples, a pandemonium only befitting a land of savages.†

Dress.—There are a great many ways of dressing in Italy. All young women, even the poorest, have their hair very carefully done.

In one part, the women wear nothing on their heads, and even the old women may be seen with their gray hair tied up in knots at the back of their heads. In one part of Italy, the girls fasten up their hair with a large silver bodkin. In another part the women wear black veils instead of hats or bonnets. Some of the women wear a white cloth folded back upon their heads, and covering the back of their necks so as to shade them from the sun. The men often wear a red scarf over their shirts, and caps which are red on one side and black on the other. They often have no coats, but very pretty embroidered waistcoats. Instead of boots, they wear sandals, and instead of stockings, they bandage their legs with long strips of brown linen.

On the tops of the mountains there are wild-looking shepherds who live there alone with their sheep. They have long curling hair, and they wear cloaks of brown and white wool, brown peaked hats, and sandals on



AN ITALIAN PEASANT GIRL.

their feet. At night they wrap themselves in their cloaks to sleep.

The mothers have a very bad way of dressing their babies. They bind them round with rolls of cloth, and straighten their little legs, so that they cannot crawl on the ground, or kick their limbs about. The mothers think that by this plan they shall



* Italy, Present and Future, Vol. I. pp. 24, 25.

† Ibid, Vol. I. pp. 12, 13.

make their children straight and strong; but really they make them crooked and weak. There are a great many cripples to be seen.

Food.—The common food of poor people consists of boiled maize, called polenta. In the north of Italy people dry chestnuts and grind them into powder, and then make cakes with the powder. A favourite food is macaroni, made of flour and water, in the shape of pipes. Macaroni looks like white serpents. There are plenty of stalls in the towns where macaroni is sold, and where the poor people in the evening go and buy their supper. There are boys in the streets who sell lead water.

Soup is often made of cabbage and thickened with rice; to give it a good taste, cheese is put into the soup. Very poor people have bread and cheese for their dinner, and the cheese would be made mostly of ewe's milk. Fruit, grapes, peaches, melons, oranges, and figs, are largely used. A light kind of wine is often drunk.

The people of Venice eat only one good meal in the day—the *irinduar*, which they have at four o'clock. A piece of bread and a little coffee, an ice and fruit, are enough for the rest of the day.

Shepherds live on polenta and a little cheese.

The poor peasants, even in the richest districts of the northern plain, live almost exclusively on polenta, a little mixed bread and vegetables from year's end to year's end, and it is only on great festivities that they allow themselves lard or bacon of their own curing, or a lean fowl of their own rearing.

Amusements.—The favourite game is the national one of *more*, at which they will stake everything they possess. It is a distinctive kind of gambling, requiring no accessories but the fingers. Two men play together. One calls out a number—say the extreme one ten. He marks what portion of it he pleases by throwing out 3 or 4 or 5 fingers; and his adversary is, in the same instant, at hazard, and without seeing his hand to throw out as any fingers as will make up the exact balance. Their eyes and hands become so used to this, and act with such astonishing rapidity, that a bystander finds it very difficult to follow the progress of the game. It is never the quietest game in the world, for the numbers are always called in a loud sharp voice, and follow so closely upon each other as they can be counted.⁶⁰

Gambling with cards is common. Most Italians are fond of theatrical amusements. At times every one takes a lighted candle, and the sport is to try and blow out other people's candles and keep your own alight. Things are thrown at the candles in order to put them out, and many tricks are played.

Horse races without riders are another amusement. The horses have sharp points, like spurs, hanging to them, which goad them as they run. They are stopped by carpets held up in the streets.

The Carnival, 'farewell to flesh,' is a festival held before the beginning of Lent, a Roman Catholic fast of forty days in commemoration of the forty days spent by Jesus Christ in the wilderness. In Italy at this festival people sometimes put on masks and run about the streets and see whether any one can find out who they are when their faces are hid. Sweetmeats and flowers are thrown at each other. There is now less of such childish sports.

Fishy speech is a common vice in Italy as in India. Gallego says: "I shall not soon forget the shock my nerves received as I moved from group to group, from the oaths and ribaldries and obscenities which old and young, but especially the latter, and, I may say, women as well as men, hurled out in my ear, evidently from mere idle habit and upon no provocation, and apparently without attaching any meaning to it. The indulgence in foul language, becomes more and more prevalent at every step from north to south, and it is especially intolerable in Rome and Naples."⁶¹



ITALIAN NOT.

⁶⁰ Dickens, *Pictures from Italy*.

⁶¹ Italy Revisited, Vol. I. p. 285.

Poverty.—In some parts of the north of Italy, partly from excessive taxation, partly from the ignorance and want of enterprise on the part of the people, a disease, called *pellegra*, 'rough skin,' affects a number of the people. It is supposed to be caused by the use of damaged grain, gathered before it is ripe, and stored in a wet state. The skin becomes shrivelled and yellow or even black in certain spots, accompanied with a burning feeling, the disease often ending at last in madness. It occurs to a smaller extent also in some other countries. Hospitals have been erected for its special treatment, and it is now diminishing.

The poverty of the people has induced large numbers to emigrate. The United States and South America receive the largest proportion. Italians also wander over many countries as musicians and selling models of statues. They likewise make ices and sweetmeats.

Gallenga asks "whether much of the undeniable misery of the peasantry is not in a great measure attributable to the people's own indolent, useless, and vicious habits; to their stolid indifference to what in other countries, and under different climates, constitutes the comforts and decencies of life, and to their grovelling avarice, to their self-stinting and starving penny-hoarding instincts?" Sir W. Hunter says, "The permanent remedies for the poverty of India rest with the people themselves." The same remark applies to Italy.

Italian Beggars.—Italy, like India, is the "Land of Charity" and the "Land of Beggars." Gallenga says:

"All the social and religious, and many of the political institutions of the country have had, and still have, the effect of encouraging mendacity. Mendicancy is an old Italian institution, and it will die hard if it ever dies at all. So far as the laws voted by the national Parliament, as well as by Provincial and Municipal Boards, could afford any remedy, beggary ought already to have disappeared from the country. Asking for alms, we are told, "is strictly forbidden throughout the



YOUNG MENICIAN.

Peninsula." Practically, however, the country is still swarming with mendicants.

Large sums are allowed both by the Government and the city corporations for the endowment of theatres and other public enjoyments. What might be used to support and improve the people is squandered in luxuries which tend to corrupt them. The beggars we meet in the streets are not the real sufferers, and by relieving them we do not lessen the people's misery, but add to it. It is the long indulgence, nay, the encouragement, that vagrancy under the disguise of poverty has always met with on the part of the authorities in older times, and of the clergy at all times, that has bred mendacity in the people's bone and made them take to begging by instinct as ducks take to swimming. Little can be done towards correcting one class of the people of the trick of asking unless at the same time another class can be cured of the habit of giving. The mischief done by the latter to society is evidently not considered by them.

Lotteries.—The Italians are notorious for their love of lotteries. The more enlightened states of the world have forbidden them, but the Italian Government still has national lotteries for the sake of revenue. There are some prizes, but their value is much less than that of the tickets sold. For weeks or months before the drawing begins, everybody is in the feverishness of expectation. "Lucky numbers" are consulted. Monks celebrated for their skill in fixing upon them are bribed, coaxed, or frightened into telling what in their opinion is likely to be the winning number. Work is abandoned or attended to in the manner in

which people living in hope of an easily obtained fortune are likely to perform any ordinary task. Then on the results being published, the Italians seem to grow weary for a few days and on their hopes being disappointed, to relapse into a corresponding condition of depression. This, however, is only a brief despondency, for immediately an effort is made to scrape together sufficient money to purchase a ticket, or half a ticket, or the thirtieth part of a ticket in the next drawing—for the lottery gambler is quite incorrigible.*

Lotteries are one of the causes of Italian poverty.

Although lotteries are forbidden in India, there are crafty men in Europe who make much money by holding out to simple-minded, covetous Hindus the prospect of great wealth through accepting their offers. There is not only the loss of money, but a tendency to neglect industry which is the only road to success in life.

CHARACTER OF MODERN ITALIANS †

The Italians are a very mixed race. They were subject to constant invasions by land and sea, both before and after they were united under Roman sway. Only in recent times have they been left to themselves.

The pronunciation of Italian differs greatly both in the north and south; east and west.

As in the language, so in the features, in the eyes and hair, in the complexion and the whole cast of countenance, the change at every step, with almost every degree of latitude is equally observable. The difference of type strikes the eye as forcibly as the variety of accent affects the ear.

The Italians are considered a fine-looking race. But among the handsome crowds in the streets, and especially at Turin, you will see in one day more dwarfs and cripples, a greater variety of loathsome diseases and deformity than you would meet in London in a whole year. The crowding together of whole families in one room may to some extent account for the evil. But the race has evidently been ill-sol, ill-lodged, tainted and vitiated from generation to generation; the whole mass looks undersized and stunted; and the disorders attendant on the fathers' sins will not perhaps for ages be rooted out of their misshapen and rickety descendants.

As in the outward look, so in the inner constitution of the mind and heart of the Italian people, the same



ITALIAN FORTUNE-TELLER.

* *The Peoples of the World*, Vol. v, p. 228.

† Abridged from GellEggs's *Italy, Present and Future*.

‡ *Italy, Present and Future*, Vol. p. 1 pp. 13, 14.

variety and contrast between the opposite extremes of good and evil, of virtue and vice will occur, more observably perhaps than in less mixed races.

With respect to natural gifts, the Italians will impress a stranger with the more favorable opinion the further he proceeds from north to south; but the reverse will be his experience in all that relates to culture, order and the commonest decencies of life. Civilization will strike him as most backward where its influence, if properly applied, ought to have given the most signal results.

The qualities that foreign visitors are apt still to admire among the Italians of the present day are their quick intelligence, their unfeeling good humour, innate gentleness, courtesy and amiability, their unhesitating readiness to oblige. On the other hand they find fault with the people's unconquerable ill-humour and frivolity, with their want of dignity and self-respect, their hot blood and bilious temperament; with their nature equally prone to give way to violent passions, and apt to dissemble them, to brood over and nurse them till a chance offers for their gratification.

The Italian love of idleness is expressed by their well-known proverb, *dolce far niente*, 'sweet doing nothing.' In private life the Italians are very communicative. One can hardly travel with any fellow passenger for half an hour in an Italian railway train without learning every particular concerning not only himself, but also his wife, his mother, grandmother, and even mother-in-law. Like all other southern men they are irritable and vindictive. They are apt to make too free with their knives, and that not always in the mere blind heat of passion. They are ready to submit to insult, and must avenge it, regardless of the superior strength or skill that may stand in the way of their resentment. They may be ready to give life for life; but they must make sure of the offender's life to begin with. By giving life for life a murderer flatters himself he has paid his debt to men's justice.

There is something appalling in the statistics of crime published yearly in the Italian Kingdom. And no doubt deeds of blood swell the list in awful proportions; but far more than to the recent deposition of the people the blame should in this matter be laid on the weakness or infatuation of their rulers. The Italians are men of sudden, violent instincts. Their passions should be firmly checked. The punishment, if not adequate to the offence, should at all events be prompt and inflexible. Neglect of this, with the venality of the police, led the people to take the law into their own hands. The Italian habit of carrying a stiletto, a small dagger, is also the cause of many murders.

The Italians are not an intemperate race, but they are incontinent. Their boozing sin might and should be checked in early life and almost in infancy, but strong physical exercise and sound manly discipline. The same remark applies to India. And as a constant activity of the body is good for the child, so incessant occupation of the mind is recommendable for the grown-up man.

The root of all mischief in old Italy was idleness and frivolity. It was not among the hard-worked and half-starved peasantry that vice could cast deep roots. It was in the upper middle classes where, in the absence of all good stimulants to action, men looked for excitement in the gratification of passion—passion often as silly and frivolous as it was unhallowed and degrading. The Italians for the most part are men of limited wants, tastes, and habits. No one can believe how cruelly most of them stint and pinch themselves rather than work, reducing their expenditures and living upon next to nothing.

Too poor to keep a wife, too lazy to work for a wife, an Italian, if he married at all, only did it late in life, and was seldom guilty of a pure love match. He turned out at best an indifferent husband, and could look for little happiness from a wife whose inclinations had been, if at all, slightly converted. There was very little mutual trust between a married couple in Italy. Affection was apt to die off, though jealousy not unfrequently survived.

Women in Italy had at no time the honour she is entitled to. Men in Italy make light in words of what, in fact, they value above all things, female virtue; for love with them is made up of harassing jealousy and outrageous suspicion to an extent unknown in other countries. The Italians should learn that it is confidence that begets fidelity, that mistrust provokes treachery. How can a woman be expected to be good if she is told that all other women are "so better than they should be?"

Still, instances of mutual esteem and lasting attachment between men and wife are by no means rare in Italy. The Italians are doing something towards "turning over a new leaf." They have less time, and can less afford to be dissipated or prodigal.

In most other relations of life, Italian morality would better bear comparison with that of other nations. Parental tenderness is often carried to the extreme of doting tenderness; filial duties are frequently observed with little regard to sunny self-reliance. Full-grown and almost gray-headed men obey their mothers like mere babies; submissive wives are by peculiarly sensitive husbands exposed to the tyrannical caprices of a termagant mother-in-law. A domestic feeling, common practice, or niggardly views of economy, not unfrequently keep together large families with several branches under the same roof; leading, as in India, to frequent bickerings and bickerings.

REMARKABLE PLACES.

ROME.

Rome, as already mentioned, stands on the river Tiber, about 15 miles from the sea. The Tiber rises in the Apennines, and has an entire course of about 260 miles. It is navigable for small vessels for a hundred miles from its mouth. Being fed chiefly by mountain torrents, it is liable to sudden inundations, and its waters are discoloured by yellow mud.

One of the greatest improvements in modern times has been the embankment of the Tiber and the straightening and deepening of its channel. This has put a stop to the disastrous floods by which the lower parts of the city were formerly inundated.

Rome is built on seven low hills, from 80 to 120 feet above the river and the intervening valleys. Two of the hills, the Palatine and the



THE TIBER.



VIEW OF ROME.

Capitoline, being the most defensible, were doubtless the first to be occupied. The legend makes the Palatine the site of the city founded by Romulus. Here was the royal residence of the Cæsars, and hence the word *palace*. The Capitoline hill was occupied by a rival Sabine settlement. The other hills were gradually fortified and enclosed by a huge rampart of earth. Outside the rampart, was an enormous ditch, which supplied the materials for the rampart. Walls were afterwards erected at different times. The present walls are 19 miles in circumference.

Modern Rome is a strange combination of the old and new. There are

remains of ancient buildings, and others erected in the style of the most recent architecture. There are narrow crooked streets, where ancient ruins are to be found, and wide straight streets with lofty buildings. Part of old Rome lies buried under rubbish, now in process of excavation. Within the walls there are large spaces empty and desolate, with grass-grown mounds and mouldering ruins.

Some of the principal objects of interest in Rome will now be described.

St. Peter's.

St. Peter's, at Rome, is the grandest church in the world. Its origin is said to have been a small building erected in 90 A.D. In 313, Constantine founded a church on the spot which long continued to be a great attraction. This building having become ruinous, in 1450 Pope Nicholas V. planned a more extensive building on its site, but the progress of the work was interrupted by his death.

On the accession of Pope Julius II., the works were resumed on a grander and more extensive plan. The celebrated architect Bramante began in 1506 the erection of a building in the form of a cross, with an immense dome in the centre to be supported by four colossal piers. Pope Julius died in 1513 and Bramante in 1514. The new Pope, Leo X., appointed three other architects, one of whom was Raphael, the celebrated Italian painter. All the architects died prematurely, and the work was entrusted to Michael Angelo, then in his 22nd year. The dome was partly completed when he died in 1563 at the age of 80. In 1626 the Church was dedicated by Urban VIII. Other additions were made by Pope Pius VI. in 1780. From its first foundation to its dedication, the building occupied a period of 176 years; but including the works of Pius VI. it required 33 centuries to bring it to completion, over the reigns of 43 Popes.

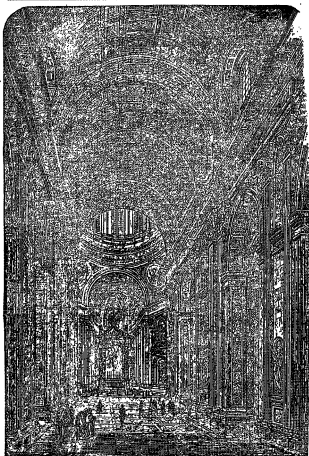
On approaching St. Peter's the spectator views four rows of lofty pillars, sweeping off to the right and left in a bold semicircle. The semicircles contain 150 statues, each 12 feet in height. In the centre is an Egyptian obelisk, 131 feet in height. On each side is a beautiful fountain.

The front of the building towers to the elevation of 180 feet, and is raised on three successive flights of marble steps, extending 400 feet in length. This front is supported by a single row of Corinthian pillars, adorned with 18 statues 18 feet high, representing the Saviour and the 12 Apostles. Far behind and above it rises the matchless dome, the celebrated wonder of Rome. Two smaller domes on each side add to the majesty of the principal dome.

The interior corresponds with the grandeur of the exterior. Five lofty portals open into the vestibule, 458 feet in length, 66 in height, and 50 in breadth, paved with variegated marble, covered with a gilded roof adorned with pillars, and terminated by two statues on horseback of Constantine and Charlemagne. The central hall is 613 feet long, and 167 feet in width. In the centre the dome rises to the height of 400 feet. Under the dome stands the high altar, with a lofty canopy above it, as shown in the picture. Below the steps of the altar rise four twisted pillars, 50 feet in height, covered with the richest ornaments. The whole rises to the elevation of 95 feet from the pavement, and, excepting the pedestals, is of Corinthian brass. The high altar is only used on great festivals, and the Pope alone can celebrate mass at it or a cardinal authorised by him. The chair of St. Peter is twelve feet to the height of 70 feet above the pavement. The Church contains numerous beautiful monuments.

Byron has the following lines on this the most majestic Christian Church :

" But then of temples old or altars new
Standest alone, with nothing like to thee—
Worthiest of God, the holy and the true.
Since Zion's desolation, when that He
Forsook His former city what could be
Of earthly structures in His tower piled
Of a sublimer aspect? Majesty,
Power, glory, strength, and beauty—all are ead
In this eternal act of worship undefiled."



INTERIOR OF ST. PETER.

THE VATICAN.

The VATICAN is an immense pile of buildings, so called because built on the Vatican hill on the western bank of the Tiber. The palace began to exist probably as early as the time of the Emperor Constantine. Charlemagne dwelt in it at his coronation in the 8th century. In the 12th century it was rebuilt, and enlarged the next century. In 1377 the popes of the House began to take up their abode in the Vatican, and it has been the residence of the popes ever since. From that time till the present, it has been improved and beautified, generation after generation. Although these additions have varied in their architecture and thus marred the harmony of the whole, yet the general effect is not otherwise impaired. It is an unusually spacious building, being 1151 feet long and 707 feet broad. The number of its halls, chambers, galleries, &c., seems incredible. It has 5 grand staircases and 300 smaller ones, 20 courts, and 4,522 distinct rooms.

The Vatican contains in itself several chapels, museums, libraries, &c., and every one of them is full of interest. The roof of the Sistine Chapel is covered with cartoons by Michael Angelo; and a great fresco of the Last Judgment on the end wall facing the entrance is also by him. The Gallery of Inscriptions is a long corridor, 230 yards in length, occupied almost exclusively with ancient sepulchral inscriptions and monuments. The collection cost him over 3000 specimens, and is in every way the finest known. The Museo Chiaramonti contains upwards of 700 specimens of ancient sculpture. A new wing to this Museum was added in 1817, and is a noble hall 280 feet long. There are upwards of 40 statues and 80 busts in this wing alone.

The Museo Pio-Clementino, so called after Popes Clement XIV. and Pius VI., is without exception the most magnificent museum of ancient sculpture in the world. The specimens number over 2,000. The Cortile de Belvedere is an octagonal court of unequal sides, and contains some of the most celebrated examples of ancient sculpture. The hall of the ancient remains sculptures of animals, and has been called "a menagerie in marble." The Gallery of Statues contains, as its name implies, statues by the chief sculptors of ancient Greece. The Picture Gallery does not contain more than 60 pictures, yet they are all real treasures of art, and the collection is the most valuable in the world.

The Library was founded in the year 1447, and continued at the death of its founder over 2000 MSS. The present building was erected in 1588. At the present time the Library contains in the Oriental Department about 600 Hebrew, 800 Arabic, 80 Coptic, 70 Ethiopic, 400 Syriac, and various Persian, Indian, Chinese, and other MSS. The total number of MSS. of all kinds amounts to about 24,000, and it is one of the finest collections in the world. There are also about 10,000 printed books.

There is in the Vatican, a studio, or workshop, for the manufacture of mosaics, pictures formed of small pieces of coloured marble, glass, &c. The number of different slabs preserved for the purposes of the works amounts to no less than 16,000. Some idea of the difficulty of the process may be found from the fact that many of the larger pictures occupy from 12 to 20 years in their execution.

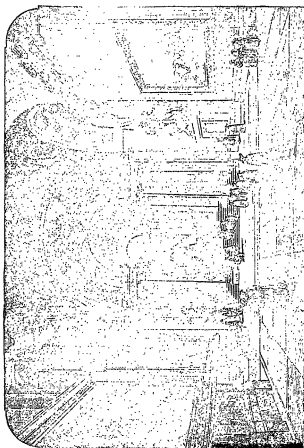
The gardens connected with the Vatican are very extensive, with flowerbeds, &c. It is within these gardens that the Pope, if so inclined, can take horse exercise, which court etiquette would not permit him to do outside his own grounds.

The Cathedral of St. Peter's is adjoining the Vatican, and both these places form part of the entire series of buildings connected with the residence and religious services of the Popes of Rome.

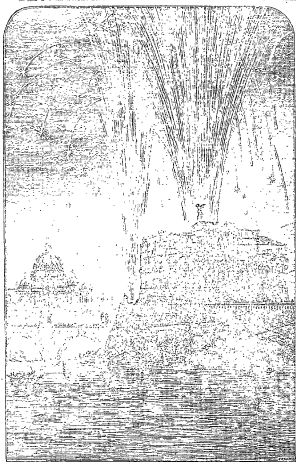
BRIDGE AND CASTLE OF ST. ANGELO.

The Bridge and Castle of St. Angelo are not far from the Vatican. The bridge was built by the Emperor Hadrian 136 A.D. and is adorned with statues. The castle was originally a monumental tomb erected by Hadrian for himself and his family. When the Goths besieged Rome, the tomb was converted into a fortress, and the statues on the summit were hurled down on the besiegers.

There is a legend that when Gregory the Great was conducting a procession to the tomb-fortress in the year 590, to pray for the cessation of the plague then raging, he saw the Archangel Michael slaying his sword, and from that moment the plague was stayed. In commemoration of this, Boniface IV. erected a chapel on the summit of the castle and a bronze statue of the archangel still remains.



THE VATICAN MUSEUMS.



STONE ILLUSTRATED.

The castle has seen many terrible sieges and is now strongly fortified. In the prisons are shown the cells where some famous men were confined. Napoleon III. was for a short time a prisoner here.*

The illumination shown in the picture took place during Easter week, while the city was under the Pope. "It is described by those who have witnessed it as one of the most imposing spectacles in the world. The sudden burst of radiance from the ball, the instantaneous meteor-like flash over the whole cupola, the long lines of lamps hanging out into vivid relief its gigantic mass and exquisite proportions, the reflections in the spray of the great fountains, and the strange effects of light and shadow, were without a parallel among the great shows of the world, while the burst of fire-works from the Castle of St. Angelo completed the scene of splendour. The lighting of the lamps was effected by a gang of 300 workmen, who ascended by ladders, by a temporary scaffolding or were drawn up by ropes and pulleys. They performed their work with such marvellous quickness that the illumination of the whole was often completed in twenty seconds."

The statue of the archangel is shown on the top of the castle.

THE PANtheon.

This is the only ancient building in Rome in a perfect state of preservation. It was dedicated by Agrippa 27 B. C. to "All the gods" *omnes deos*. Seven niches contained the images of Mars, Venus, and other deities. It is probable, however, that the main body of the building had been in existence long before that date, and Agrippa only added the portico. In 610 Pope Boniface IV. consecrated it as a Christian Church.

The beauty of the dome is universally admired. To it is owing that of St. Peter's. It rests on pillars: Michael Angelo said, "A similar dome will I raise in the air." This was done by constructing walls sufficiently strong to bear the enormous weight. The dome is an exact hemisphere, and was originally covered with plates of silver, for which bronze was afterwards substituted. These bronze plates were removed by Urban VIII. to form the pillars of the apostle's tomb in the Vatican, and to be cast into cannon. The opening at the top of the dome is about 28 feet in diameter for the purpose of lighting the interior. In this Church rest the remains of Raphael, the greatest of all painters.

People now walk on the same pavement which was trodden by Augustus, and the eye looks up through the open circle at the top to the same Italian sky at which the Roman consuls gazed. The clouds of incense from Roman Catholic altars creep through the same aperture in the dome, through which ascended the smoke and incense of old heathen sacrifices.

CHURCH OF St. JOHN LATERAN, ETC.

This church, near the city wall, is considered the "Mother and Head of all the Churches throughout the World." Here each new Pope is crowned, and his first act as supreme Pontiff is to take possession of this Church. It was founded in 319, overthrown by an earthquake in 896, and burnt down in 1308; but each time it rose from its ruins grander and more beautiful than before. There are many chapels and monuments in the church. Here the five great councils, known as the Lateran Councils, were held.

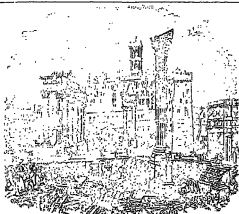
In front of the Church is the largest and oldest of the obelisks brought to Rome from Egypt. The Lateran Palace was the home of the Popes for a thousand years; but when the papal residence was removed to the Vatican, it was converted into a museum of antiquities.

There are upwards of 300 Churches in Rome; but many of them are entirely closed or are open only for worship on certain days in the year.

THE Forum.

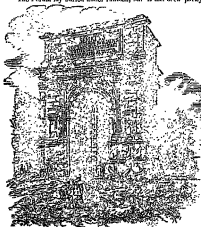
Forum is derived from a word meaning 'out of doors.' In Rome it denoted a public place where important causes were tried and orations delivered. The elevated place from which orators spoke was adorned with *rostra*, the banks of ships. Hence *rostrum* is used to denote the platform from which a speaker addresses his audience. Here the celebrated orations of Cicero were delivered, and when he had been murdered his head and hands were fixed up in the *rostra*.

* *Globe of the World.*



THE FORUM EXCAVATION.

The Forum lay buried under rubbish, but it has been partly excavated, and we can now walk on the very pavement trodden by Cæsar. Three beautiful columns are all that are left of the magnificent Temple of Vespasian, erected by Titus to his deified father.



ARCH OF TITUS.

THE ARCH OF TITUS.

This, near the Forum, was erected to commemorate the triumph of Titus over the Jews. In 70 A.D., he took Jerusalem after a siege of 5 months. The arch was erected, or at least completed, after the death of Titus, as is shown by the title *Divo* (deed) ascribed to him. It consists of a single arch of Grecian marble of exquisite proportions, with fluted columns on each side. The frieze which gives it its special interest and value, represents the triumphal procession with captive Jews, the

Italy: Ancient and Modern.

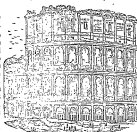
the table of show bread, and the golden candlestick, with its seven branches, on behalf in Rome that no Jew will ever pass under the arch which celebrates of his nation.

THE COLOSSEUM OR COLOSSEUM.

The ruins of this building are the most impressive both by its imposing mass and its historic interest. Though for centuries it served as a quarry out of which materials were dug for palaces and churches, it yet stands vast and imperishable, apparently justifying the proud boast

*"While stands the Colosseum, Rome shall stand.
When falls the Colosseum, Rome shall fall:
And when Rome falls—the world."*

When the Emperor Vespasian came to the throne, he, with his son Titus, used the vacant spaces, which were made partly by the fire, and partly by Nero's demolitions, for raising structures a considerable part of which still remain, the most conspicuous being that which is called the Colosseum. The place chosen was a hollow between two of the hills on which Rome stood, and where Nero had caused a lake to be made near his Golden House. The building covered nearly six acres. In form it is an oval, 620 feet in length externally, by 513 in breadth, and the vertical height is 157 feet. The gallery for the emperor and senators was encrusted with costly marbles; network of gilded bronze, supported by stakes and wheels of ivory, guarded the spectators from the wild beasts; the spaces between the seats glittered with gold. A portico carried round the entire building was resplendent with gilded columns; marble statues thronged the arcades, the awnings were of silk; fountains of fragrant water sprinkled the spectators, diffusing delicious odours through the air. At its opening Titus gave a show which lasted a hundred days.



THE CAPITOL.

The Capitol was so called from a human head (*caput*) being found when digging the foundations of the temple. Tarquinus Priscus, an early Roman king, vowed during the Sabine war to build this temple and commenced the foundations. It was completed by Tarquinus Superbus. It was burnt down during the time of the civil wars, but rebuilt. It was again burnt down during the time of Vitellius, but rebuilt by Vespasian, after whose death it was once more burnt down, and subsequently rebuilt by Domitian.



The Capitol contained three temples forming part of the same building. The centre was dedicated to Jupiter Optimus Maximus, 'Best and Greatest'; that of Minerva was on the right, that of Juno on the left.

The hill is about a hundred feet in height. On the occasion of a triumph (see page 19) the victorious general went in grand procession up to the Capitol and offered sacrifices to Jupiter.

The building in the picture is not the ancient temple. A splendid church, called *Ara Coeli*, (Altar of Heaven) is supposed to stand on the site. Its towers are approached by a long flight of marble steps.

TARPEIAN ROCK.

Tarpeia, the daughter of Tarpeius, governor of the citadel of Rome, promised to open the gates of the city to the Sabines, provided they gave her their gold bracelets, or as she expressed it, what they carried on their left hand. Tatius, the king of the Sabines, consented, and as they entered the gates, to punish her for her perfidy, he threw not only his bracelet but his shield upon Tarpeia. His followers imitated his example, and Tarpeia was crushed beneath the weight. She was buried in the capitol, which from her has been called the Tarpeian rock. There afterwards many of the Roman criminals were thrown down and killed.

The height of the highest part at present is only about 50 feet; but as the soil has accumulated at the bottom, it may have been nearly double that height. There is now a garden, and on the edge of the rock flowers blossom. It looks as smiling and innocent as if blood had never been spilt there.

THE MAMERTINE PRISON.

Near the foot of the capitol is the Mamertine Prison, constructed by Ancus Martius, one



PAUL IN PRISON BEFORE HIS DEATH.

vault that "Paul the aged," wrote to Timothy, the joyful words, already quoted "I am now ready to be offered, and the time of my departure is at hand."

of the early Kings. Walls, built of enormous blocks of stone, form a cell, cold, and dark and damp. But in the floor is a small opening, leading down to a yet more horrible dungeon. A Roman historian describes it as a place about ten feet deep, surrounded by vaults, with a vaulted roof of stone above it. The filth, and darkness, and stench make it indeed terrible. Here Jugurtha was starved to death, the accomplices of Catiline were strangled.

According to tradition, the Apostle Paul, during his second imprisonment, was confined in this prison. If so, it was amidst the chilly damp of his subterranean

PALACE OF THE CÆSARS.

As already mentioned, the word palace comes from the Palatine hill, where, according to the legend, Remus stood and watched his flight of birds of good omen. This hill was the centre from which Rome extended her dominion till it embraced a great part of the known world. Here stood the palace of the Cæsars. It was commenced by Augustus (who was born on the Palatine), enlarged by Tiberius, and extended by Caligula. Here, as the palace was destroyed time after time by fire and other causes, it arose more magnificent and more extensive, till the entire area was covered. For a long period it retained its grandeur; but when the seat of empire was removed to Constantinople its decay began. Goths and Vandals plundered it till it became an immense mass of ruins, cropping up amidst gardens and vineyards.

Until 1861 little was known of the Palatine; but in that year Louis Napoleon caused extensive excavations to be made, which have been continued by the Italian Government. Some interesting discoveries have been made. Chambers have been found, with richly coloured paintings on their walls in a wonderful state of preservation.

One of the most remarkable discoveries was the House of the Vestal Virgins. The hall has been brought to light, with the chambers where these maidens lived, and a series of marble statues, no doubt representing those who were especially distinguished in the service of the goddess.

In the Farnese Gardens on the Palatine there is a museum in which are collected the relics discovered. They include statues, large and small, wall decorations, glass, lamps, articles of dress and personal ornament, bronze implements, &c.

THE BATHS OF CARACALLA.

Not far from the Palatine stand the remains of another monument of imperial splendour—the Baths of Caracalla. They were commenced by the emperor whose name they bear, were continued by Heliogabalus, and completed by Alexander Severus. A mile in circumference, they could accommodate 1600 bathers at once. The floors and ceilings were of mosaic, the walls were of costly marbles, or were decorated with paintings. Immovable statues have been dug up from the mounds of ruin which cover the ground far and wide. The baths were supplied with water by an aqueduct constructed for that purpose, the arches of which may still be seen crossing the phalanx outside the city for a distance of 14 miles.

PALACES.

Seventy-five palaces are ornamented in Rome—a larger number in proportion to its population than in any other city of the world. The Palace of the King is on the Quirinal Hill. The Palazzo della Cancelleria is one of the most magnificent. Here the Roman Parliament assembled by Pius IX. in 1848 met. Here the mob burst into the chamber while the deputies were sitting and demanded an immediate declaration of war against Austria. The Farnese Palace, built by the great banker of the 16th century, Agostino Chigi, was the scene of the great banquet given by him to Pope Leo X., the most costly banquet of modern times. This palace, which afterwards became the property of the Farnese family, and passed to the royal family of Naples, contains some celebrated pictures by Raphael. Some other palaces are noted for their paintings and statues.

There are also beautiful villas or garden houses.

THE CORSO.

The principal street of Rome is called the *Corso*. It is somewhat less than a mile in length. Throughout the roadway allows barely space for three carriages, and the raised footpath only passage for two persons; in some of the most central parts for only one person. The consequence is that at all times of the year, and at all hours of the day, but especially in the afternoon and early evening, the crush is appalling, and progress comes to a standstill for minutes at a time. Of course the street ought to be widened at least to twice its present size, but it is the centre-hub of all the business and all the fashion of Rome; it is lined all along with sumptuous palaces and other property which would have to be purchased at terrific prices.*

THE PISCINE HILL.

This hill, anciently called the Hill of Gardens, is the chief place of fashionable resort. The ascent to the upper platform is by a series of terraced walks, adorned with statues. The grounds are well laid out; the walks are shady with fine trees; flowers and fountains, statuary and tropical plants abound, and in addition a band plays in the afternoon, and then all Rome turns out. The circular road is gay with hundreds of carriages, containing the flower of the Roman aristocracy, and hundreds of hired vehicles, filled with humbler folk, who delight to take the air here. The great charm of the Hill is the magnificent view from the projecting terrace. All Rome lies at your feet. Before the Pope shut himself up in the Vatican, this was the place where the dignitaries of the Church used to assemble."

COLLEGE OF THE PROPAGANDA.

The Collegio De Propaganda Fide (For the Spread of the Faith) originated with Pope Gregory XIII. (1572-84); but it was fully organised by Pope Gregory XV. in 1622.

**Ideally Revised*, Vol. I. p. 54, 55.

Urban VIII. extended and endowed it, annexing a college for the education of missionaries to all parts of the world. The building is of vast size and plain massive architecture. People of every nationality are educated here—generally about 300 at a time—who return to their own lands, after ordination, to spread the Roman Catholic faith, the cost of their education and support in Rome being paid by the College. At the beginning of the year a public festival is held in the large hall attached to the College, when students deliver speeches in their native languages, amounting often to fifty or sixty.

The College possesses a valuable library and museum. Its printing press was formerly celebrated as the richest in type for foreign languages.

TRAJAN'S PILLAR.

Trajan was a noted Roman Emperor, born in Spain. The Deities claimed from the Roman people a tribute which the cowardice of Domitian had offered. Trajan entered the enemy's country by throwing a bridge across the Danube, and a great battle was fought, in which the slaughter was so great, that in the Roman camp linen was wanted to dress the wounds of the soldiers. Trajan then passed through Armenia, and made himself master of other provinces. The Pillar was erected about 117 A.D. in commemoration of his victories. On its spiral bas-relief in marble are carved no less than 2500 human beings. It is now surmounted by a bronze statue of St. Peter.

ISLAND IN THE TIBER.

There is a small island in the Tiber which was sacred to Æsculapius, a famous physician, afterwards worshipped as a god. The story is that about B.C. 300, in obedience to a Sibylline oracle, the Romans sent for Æsculapius to Rome. The ambassadors returned in a vessel with the statue of the god. A serpent was found hidden among the cordage. They took it for the serpent of Æsculapius, and thought that the god had himself accompanied them in the ship in which they had travelled. There they built a temple, and cut the island itself into the form of a ship, coating its sides with strong masonry, adding prow and stern, so that it looked like a great vessel in mid-stream.

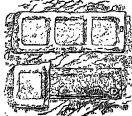
THE GHETTO, OR JEWISH QUARTER.

About 6000 Jews reside in the Ghetto, a low part of the city, near the Tiber. They are supposed to be descendants of those who came as prisoners of war with Titus. They were long subject to great persecution and cruelty. The gates which once shut them into their own quarter were removed by Pius IX. and under the Italian Kingdom they are placed on the same footing as other subjects.

It is said that the epidemics which have afflicted others in Rome have been lightly felt by the Jews. One reason is the frequency with which they whitewash their dwellings.

THE CATACOMBS.

The ancient Romans burnt their dead, and the ashes in urns were placed in little niches in a sepulchral chamber, called a Columbarium, literally 'a dove-cote'.



The early Christians, instead of burning, buried their dead. They were laid in underground passages, called Catacombs, spread in almost every direction outside the walls of Rome. Some of them are crowded together like the streets of the city, intersecting one another. Here and there galleries are found one beneath another, and care must be taken, in walking through the deepest, lest, on account of the sandy holes met with, a visitor does not fall through. The sides of the galleries are thickly perforated with tombs, along horizontal niches—two, three or even six of them one above another, from the floor to the roof.

been calculated that the combined length of their passages is upwards of 900 miles, and that above 50 lakhs of dead bodies were buried in them.

The bodies were placed in cells as in the lower picture, which were afterwards covered up as shown in the row above. It soon became the custom to write the name of the dead, his age, and other particulars, on the stone covering to his grave. The following is one of the earliest:

"In the time of Hadrian, Emperor (A.D. 117-138), Marius youthful commander, who lived long enough, since he spent his life and blood for Christ in peace."

The following is another inscription:

"Hercordianus, ambassador from Gaul, consumed with all his family for the faith, reposes in peace. Theophilus, servant, made (this tablet)."

This denotes that a Christian family came to Rome; all suffered death for their religion, and a female servant had their remains placed in the catacombs. A palm branch, shown in the picture above, denotes martyrdom.

The inscriptions on luncheon tables express only deep grief and despair. Some of the Christian inscriptions refer to the hope of a joyful resurrection, "Petronia," a doctor's wife, says, "Weep not dear husband and daughters; believe that it is wrong to weep for one who lives in God, buried in peace."

Drainage and Supply of Water to Rome.

Health largely depends upon cleanliness and a good supply of pure water. The early Romans showed their wisdom in making provision for both.

The inhabitants at first supplied themselves with water from the Tiber and from wells. The most celebrated drainage work was the *cloaca maxima* (largest drain), the construction of which is ascribed to Tarquinius Priscus, about 600 B.C. It was formed of three tiers of arches, one within the other, and was about 14 feet in diameter. The construction was so durable that the mouth of it is still seen near the island in the Tiber. The whole city was intersected by drains. As it was important to keep them open, officers were appointed in charge of them, the expense being partly met by a tax called *Cloacarium*.

The earliest aqueduct, or water-course, was begun about 313 B.C. The water was conveyed from the distance of about 8 miles from the city, nearly all underground. Forty years later another aqueduct, 20 miles in length, brought water from the river Anio. Of this aqueduct remains still exist. It was constructed of blocks of stone, and the water-course was lined with a thick coating of cement. A more abundant supply of water being required, a third was constructed about 179 B.C. nearly 30 miles in length. It was chiefly underground; part of it was above ground on arches, many of which are still standing. Several other aqueducts were afterwards constructed. In the time of the Emperor Nero, about 700 architects and others were employed in attending to the aqueducts.

A HOLIDAY IN ROME.

This account of Rome may be concluded by a sketch of a holiday in Rome as described by Galenga.

To see Rome at its best, one should visit it in the warm season. For nearly six months in the year the people only come out, like lizards, under the influence of the sun. In Rome a drop of rain or the mere dread of it is sufficient to shut up the inmates of any dwelling with doors and windows to it. The Romans look upon the winter festivities as something to be left to foreign visitors. An Italian *fête* is a treat in the open air, and the natives appreciate its charms when they are left alone with their sunny climate. The tastes of the Italians are simple; the sphere of their enjoyment is limited; their pleasure consists in seeing and being seen. The people are not on, demure and dignified, absorbed in the common task of admiring and laying themselves out for admiration. Every body in Rome above a beggar's rank keeps a carriage, and for the beggar himself there are thousands of hackney conveyances, some of them not distinguishable from the equipages of princes. When bent on show, the Roman, like the Hindu, never cares for economy.

In the afternoon hundreds and thousands of vehicles of every description may be seen dashing or creeping upon one another in the principal streets and promenade; men and beasts jostling together contending for space, but all well behaved. There is a rush from the

promenade on the Pincian Hill the moment the sun has set, for the Romans have a dread of evening drives. The carriages descend the hill and drive along the Corso, most of them stop before the doors of the numerous coffee houses where the ladies have ice handed to them as they sit, while the pedestrians are seated in long rows of chairs and benches before the same doors enjoying the same cooling comforts.

Of this simple and harmless nature are the enjoyments of a Roman holiday. The people celebrate within the precincts of two or three favourite spots less than a mile in extent. They take a little air, exhibit themselves in their finery, interchange a few civilities, and indulge in some cheap luxuries. But the charm of it all is that for that day they do no work. For that one day at least they do not "earn their bread in the sweat of their brow." They may have to work hard to pay heavy taxes; but, in the meantime, let the holiday be enjoyed.*

POPULATION OF ROME.

Rome has nearly doubled in size since it became the capital of Italy. In 1890 the population was 423,217.

NAPLES.

NAPLES (from Neapolis, new city) is the largest city in Italy, and for situation one of the most beautiful in the world. There is a well-known proverb, "See Naples and then die?" Naples occupies the base and flanks of a hill range rising from the Bay. It is three miles long and two broad. Although so beautiful the sanitary arrangements were very defective: parts of the city were densely crowded; the drainage was bad, the supply of water was impure. Hence the city suffered terribly from an outbreak of cholera. In one night 2,000 people were attacked and about 1,000 of them died. This led to drainage works, and a supply of pure drinking water all over the city.

The white houses rise up a hill, crowned by the palace and the castle of St. Elmo. At its foot to the right, tall red barracks form the most conspicuous object. Naples contains over 300 churches, besides the cathedral of St. Januarius. The University, founded in 1224 A. D., has nearly 100 professors and about 4,150 students. There are three fine libraries; the National Museum contains an interesting collection of objects from the buried cities.

Naples was formerly noted for its homeless beggars, called *lazzaroni*, from the Hospital of St. Lazarus, in which they took shelter. They are not now so numerous. Still, with beggars, pedlars, flower-girls, cabmen and others, there is no quiet day or night, giving rise to the proverb "Naples never goes to bed."

Naples is one of the busiest ports of Italy. Wine, olive oil, perfumery, hemp, and flax are among the principal exports; grain, metals, and cotton, the chief imports.

Naples owed its origin to a body of Greek colonists. In 328 B. C. it was subdued by Rome. After passing through many changes, in 1861 it was incorporated with the Kingdom of Italy.

The population is about 463,000.

VESUVIUS.

Before describing this famous mountain, a general statement may be made about volcanoes.

There are two great forces at work upon the earth—water and fire. Every shower of rain that falls upon a mountain carries away with it some of the soil. In the monsoons, the rivers are red with the mud which they contain. If there were no hindrance to the action of water, all the dry land in the world would at last disappear beneath one universal ocean. Fire is the counterbalancing agency. Through it, large tracts have been upheaved from the bottom of the sea, and masses piled up in mountain ranges. Fire acts chiefly through earthquakes and volcanoes.

Learned men believe that the earth has gradually cooled down from a vast globe of molten matter to what it is at present. It is certain that it still contains, here and there, under the surface, large lakes of fire. In different parts of the world deep ridges have been dug. It has always been found that the deeper we go, the ground becomes the warmer. Hot springs are met with in many countries. But volcanoes are the strongest proof.

* Abridged from *Gallinger's Daily Review*.



MOUNTAINS AND MOUNTAIN VILLAGES.

Volcanoes are mountains having openings at the top, from which burning matter is thrown out. They are so called from Vulcan, the god of fire, worshipped by the ancient Greeks. It was supposed that the god had his workshop under Etna, a volcano in Sicily, and that when he stirred the furnace, the flames issued from the summit of the mountain. Volcanoes are now explained in the following way:—

The underground fires in the earth are covered by layers of solid rock, many miles in thickness, which prevent the heat from reaching the surface. Sometimes a pot of water boils over. In like manner, the melted rocks now and then force a passage through a thin part of the crust of the earth, and burst forth. Volcanoes are the openings by which the fire escapes. Some suppose that eruptions take place when water finds its way below. The heat converts the water into vapour, which forces out the melted matter. Steam and mud are often discharged. Most volcanoes are near the sea.

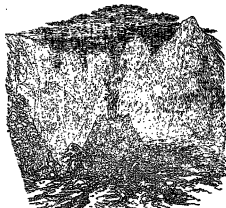
Volcanoes are generally of a conical shape, with a hollow at the summit, called a crater, or cup. During eruptions there are tremendous explosions, with puffs of steam, flashes of flame, and showers of red hot stones or ashes.

The ashes consist of melted rock, blown into fine dust. Large stones have been thrown to a distance of nine miles; ashes have been carried 800 miles. The explosions have been heard about a thousand miles from the spot. Sometimes the melted rocks run down the sides of a mountain in streams, called lava, burning all before them.

About three hundred volcanoes are already known. Most of them lie in a semicircle around the shores of the Pacific Ocean.

In the early times of the earth's history, volcanoes were probably far more powerful than at present. A great part of the Deccan was covered with a sheet of melted rock. The soil formed from volcanic eruptions is generally fertile.

Vesuvius, a few miles from Naples, is the most striking object as seen from the Bay. Its height is about 4,000 feet. Being composed of pumice stone and ashes, besides sea shells, it is supposed to have been heaved up from under the sea. Another mountain which surrounds it on the north and east, was the seat of volcanic activity long before Vesuvius. About 63 A.D. Vesuvius was first convulsed by earthquakes, at which time it was covered with vines and other fruit trees. In 79 A.D. the earliest known eruption took place in which



THE CRATER, VESUVIUS.



Pompeii was destroyed. Details of this will hereafter be given. This was followed by many eruptions. In 472 the ashes alighted in Constantinople, in 512 they were wafted across the Mediterranean, to Tripoli. In 1631, there was a destructive outbreak which strips the mountain of the forest growth with which it had been clothed. In 1793, a stream of lava, or melted rock, 12 to 40 feet thick, swept over the town Torre del Greco, and penetrated the sea to a distance of 350 feet, by which time it was 1,200 feet wide and 15 feet high.

During an outbreak in 1822, what is called the "smoke" from the crater rose to the height of 10,000 feet, emitting flashes of lightning, raining torrents of hot water, and flooding two valleys. In 1835 the cone threw up fragments of rock to the height of 4,600 feet, and the explosions were so loud, that all the people fled panic-stricken to Naples.

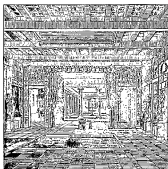
It is the desire of most visitors to Naples to ascend Vesuvius. Formerly it was a tedious journey, but there is now a rope tramway by which people are drawn up in little carriages, with the exception of a walk over cables till the crater is reached. The picture shows the view presented from the top of the crater looking down upon the centre. A cone is seen from which steam is issuing, and stones are thrown up into the air accompanied by a grinding noise.

As there are observatories to study the stars, in 1844 an Observatory was erected on the lower slopes of Mount Vesuvius to watch the signs of an eruption and to register the earthquakes. An instrument called the "seismograph" (*seismos*, earthquakes, *grapho*, to write) has been devised which shows when earthquakes take place, and the amount of motion. The eminent men in charge of the Observatory have at times been exposed to great danger. The late Signor Palmieri on one occasion nearly lost his life. He had gone up to the Observatory to study an eruption that was commencing, and his retreat was cut off by streams of lava that flowed on both sides of the little elevation on which the Observatory is built. For some time it was very possible that the stream of lava would rise to such a degree as to overwhelm the Observatory. Fortunately this did not occur, but the professor was for some days without food and his situation filled his many friends with grave concern. At last some soldiers volunteered to take him food, and to endeavour to extricate him from his dangerous position, and were successful in their brave attempt.

POMPEII.

The Buried City.

About eighteen hundred years ago there stood a town in Italy, at the foot of Mount Vesuvius, where Roman gentlemen and members of Senate built villas, to which they were in the habit of retiring from the fatigues of business or the broils of politics.



A ROMAN MANSION.

The outsides of the houses were adorned with frescoes, and every shop glittered with all the colours of the rainbow. At the end of each street there was a charming fountain, and any one who sat down beside it to cool himself had a delightful view of the Mediterranean, then as beautiful, as blue and sunny as it is now.



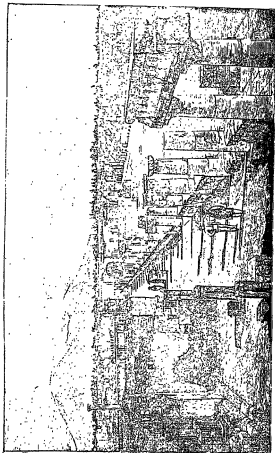
GENERAL VIEW OF POMPEII.

On a fine day, crowds might have been seen lounging here; some sunbathing up and down in gale dresses of purple, while slaves passed to and fro bearing on their heads splendid vases; others sat on marble benches, shaded from the sun by awnings, and having before them tables covered with wine, and fruit, and flowers.

On entering one of the mansions the visitor passed through a vestibule decorated with rows of pillars, and then found himself in the reception hall. The house contained also dining and supper rooms, and a number of sleeping-rooms hung with the softest of Syrian cloths; and last of all, a pillared court, opening out upon the garden. On the gate, or in mosaic on the pavement within, there was always the image of a dog, and beneath it the inscription. *Cave Canem*—that is, "Beware of the dog!"

The pillars in the court are encircled with flowers, which were renewed every morning. The tables of citron-wood were inlaid with silver; the couches were of bronze, gilt and jewelled, and were furnished with thick cushions, and tapestry embroidered with marvellous skill.

When the master gave a dinner party, the guests reclined upon these cushions, washed their hands in silver basins, and dried them with napkins fringed with purple; and having

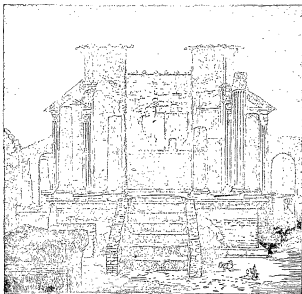


A STEAM IN FOREELL

made a libation on the altar of Bacchus, ate oysters brought from the shores of Britain, kids which were served to the sound of music, and fruits served up on ice in the hottest days of summer. While the cup-bearers filled their cups with the rarest and most delicate wines in the world, other attendants crowned them with flowers wet with dew, and dancers executed the most graceful movements. After the banquet, a shower of acedid water, thrown from invisible pipes, spread perfume over the apartment.

One day, when festivities such as these were in full activity, Vesuvius sent up a tall and very black column of smoke, somewhat like a pine-tree; and suddenly, in broad noonday, darkness black as pitch came over the scene! There was a frightful din of cries, groans, and imprecations, mingled confusedly together. The brother lost his sister, the husband his wife, the mother her child; for the darkness became so dense that nothing could be seen but the flashes which every now and then darted forth from the summit of the neighbouring mountain. The earth trembled, the houses shook and began to fall, and the sea rolled back from the land as if terrified; the air became thick with dust; and then, amidst tremendous and awful noise, a shower of stones, scorio, and pumice, fell upon the town, and blotted it out for ever!

The inhabitants died just as the catastrophe found them—ghosts in their banquet-halls, brides in their chambers, soldiers at their posts, prisoners in their dungeons, thieves in their theft, maidens at the mirror, slaves at the fountain, traders in their shops, students at their books. Some attempted flight, guided by blind people, who had walked so long in darkness



REMAINS OF THE TEMPLE OF APOLLO.

that no thicker shadows could ever come upon them; but of these many were strack down on the way. When, a few days afterwards, people came from the surrounding country to the place, they found nought but a black, level, smoking plain, sloping to the sea, and covered thickly with ashes! Down, down, beneath, thousands and thousands were sleeping "the sleep that knows no waking," with all their little pomps and vanities, and frivolities, and pleasures, and luxuries, buried with them.*

Among the ruins is the temple of Isis, an Egyptian goddess, supposed to have taught the people agriculture and whose symbol was the cow. When Pompeii was inhabited, the people worshipped many gods like the Hindus, and were ready to adopt the worship of any gods of the nations around. Among others, Egyptian gods and goddesses were introduced. The temple of Isis was noted for its oracles—answers to questions, pretended to be given by the goddess herself. The picture represents a temple of Isis at Pompeii, which was uncovered. Behind there was a secret passage by which the priests could go up and answer questions as if spoken by the goddess.

Pompeii was overwhelmed by ashes and mud on the 23rd August 79 A.D. Sixteen hundred and seventeen years afterwards, curious persons began to dig and excavate on the spot, and lo! they found the city very much as it was when overwhelmed. The houses were standing, the paintings were fresh, and the skeletons stood in the very positions and the very places in which death had overtaken their owners so long ago!

The marks left by the cups of the tipplers still remained on the counters; the prisoners still wore their fetters, the bellies their chains and bracelets, the miser held his hand on his hoarded coin; and the priests were lurking in the hollow images of their gods, from which they uttered responses and deceived the worshippers.

Herculaneum was another city nearer Naples which was buried at the same time. By subsequent eruptions it was covered to the height of from 80 to 112 feet. Its discovery in modern times resulted from the digging of a well in the year 1709. Ancient works of art were brought to light, but the Neapolitan government prohibited further explorations. In 1738 they were recommenced, and have since been prosecuted at intervals.

Pompeii had become a heap of hardened mud and ashes, overgrown with grass. In 1692 the architect Fontana in cutting an aqueduct came upon some ancient buildings, but it was not till 1748 that the discovery of several statues and other objects of antiquity attracted public attention. From that time excavations were carried on with more or less activity till 1860, when the work was taken up by the Italian Government and prosecuted with vigour. The Museum at Naples contains a very interesting collection of the objects recovered. Among them are loaves of bread hardened into stone.

BRINDISI.

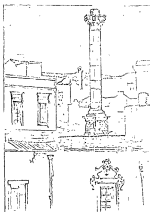
Brindisi, the ancient Brundisium, is near the south-eastern extremity of Italy and the entrance to the Adriatic Sea. It was taken by the Romans 267 B.C., and became their principal



STEAMER AT BRINDISI.

* *Illustrated Magazine of Art.*

port on account of its excellent harbour. At one time it contained a lack of inhabitants. Here the famous Roman poet Virgil died on his way from Greece. When the Crusaders became possessed of it in the 11th century, they made it their chief port for embarkation to the Holy Land; but with the decline of the Crusades, the port again sank into insignificance. Since the establishment of the Overland route to India, Brindisi has again risen into importance. Two long quays have been made in the inner harbour, and a great breakwater. Mail steamers can now lie alongside.



ROMAN FORUM AT BRINDISI.

Numerous remains of antiquity are to be seen at Brindisi; as the lighthouse on St. Andrew's Island, a Roman fountain and gate; a Roman pillar near the Cathedral; Churches of the Knights Templars, and Knights of St. John; Frederic Barbarossa's Castle, fragments of an aqueduct and of old walls. Population in 1881, 14,598.

The *Adriatic Sea* forms the eastern boundary of Italy. It is entered in the south by the Strait of Otranto, 45 miles wide. In the north it forms the Gulfs of Venice and Trieste. The west coast is low and has few inlets; the north is marshy and edged with lagoons, somewhat like the Sunderlands. The east coast is steep and rocky, begirt with a chain of innumerable small islands. The Adriatic is subject to sudden storms, and its navigation was somewhat dreaded by the ancients.

English steamers, after landing mails at Brindisi, sail up the Adriatic to Venice, which will now be described.

VENICE.

This celebrated city, called the "Queen of the Adriatic," has had a remarkable history. When Attila invaded Northern Italy (A.D. 452), leaving behind him blackened ruins, a body of Italians, belonging to *Venetia*, a district of Lombardy, fled to two low islands formed at the head of the Adriatic by the mud and sand brought down by the rivers. On those islands the fugitives, settled in peace as fishermen and salt-makers. As their numbers increased, they spread over the other islands; their mud huts were replaced by substantial dwellings, and they threw bridges from island to island.



MAP OF VENICE.

At first each island had its own ruler; afterwards one exercised authority over all the islands. In 697 A.D. Paolo Luce Anafesta was elected Doge (duke) or Duke, and with a short interval this form of government was continued till 1798.

In the early part of the 9th century, King Pepin, father of Charlemagne, seized two of the islands and was preparing to invade

the principal, where the people fled to another island, called Rialto, 'deep river.' The king's ships in the narrow channels were stranded and burnt, and Rialto became the future capital of the Republic.

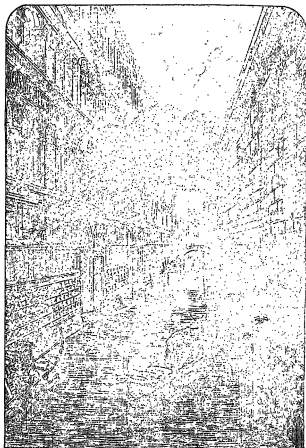
Venice gradually rose in commerce, naval and military power until, at the commencement of the 16th century, she was one of the most important States of Europe. She owed her wealth largely to the trade with India and the East. The silks and spices brought to Alexandria were bought by the Venetians and carried all over Europe.

The most remarkable event in the early history of Venice was the translation of the supposed body of St. Mark and his adoption as the patron saint of the Republic. The Caliph of Alexandria wished to strip the Church of St. Mark of its chief ornaments to adorn his own palace. When the demolition was commenced of the Church of St. Mark, in which the body was kept, the priests in charge allowed two Venetian merchants to remove it to Venice, where it was received with great demonstrations of joy. Hereafter the image and name of St. Mark were stamped on the coin, and in after times it became the battle cry *Viva San Marco!*

The first church of St. Mark was destroyed by fire. It was rebuilt on a more magnificent



VENICE.



BRIDGE OF SIGNS, VENICE.

scale, nor did it attain the height of its splendour until after the conquest of Constantinople, when its plunder was added to the treasure. During the whole time of its construction, every Venetian galle, trading to the East, was required to bring back some article of spoil to enrich the work.

The building is in the form of a Greek cross (with equal arms), crowned by a dome in the centre, and one at the end of each arm. The interior is grand and beautiful beyond description. Round the domes of the roof the light enters only through narrow apertures, like large stars. What else there is of light comes from silver lamps burning ceaselessly in the recesses of the chapels. The roof is sheathed with gold, and the polished walls are lined with rich alabaster. The building glitters with gold and gems, and the pavement is dazzling with mosaic work. In the year 1177 a remarkable event took place in front of the Church of St. Mark. In the contest between Pope Alexander III. and the Emperor Frederick Barbarossa, the Venetians espoused the cause of the former, and the Emperor was obliged to sue for peace. The Emperor approached the throne on which the Pope was seated and prostrated himself to kiss his feet. The Pope however planted his heel upon the neck of the Emperor and kept it there till he gave signs of submission. On quitting the Cathedral the Emperor held the stirrup of the Pope and assisted him to mount.

The Palace of the Doges adjoining the Church of St. Mark is rich beyond description in many-coloured marbles, columns, arches, and curiously sculptured windows.

For more than three centuries the power of the doge was nearly absolute. He made war or peace, commanded the army and navy, appointed officers, condemned or pardoned the accused. His powers were afterwards curtailed.

There were different governing Councils. The most remarkable were the Council of Ten and the Council of Three. The Council of Ten was the most terrible tribunal in the world. Its proceedings were shrouded in mystery, and the offender or suspected person was hurried silently and secretly to death. Out of the Council of Ten grew the Council of Three, with proceedings even more terrible. The accused was never brought face to face with the accusers. The witnesses were sworn to secrecy, punishment was swift, and generally by strangulation in prison, or by drowning—hands tied and body weighted in the Canal Grande, in which no act was allowed to be thrown.

The Bridge of Sighs, shown in the picture, derives its name from the fact that criminals were brought from the prison across this bridge in order to hear their sentences and meet their doom.

Venice is built on 117 islands, intersected by 150 small canals, and 2450 passages. Almost everyone of the water streets has a footpath bordering it, while 400 bridges unite island to island. The Grand Canal, which divides the city into two parts, is crossed by three bridges. Persons can walk from one part of the city to another, but boats, called gondolas, are the usual mode of conveyance.

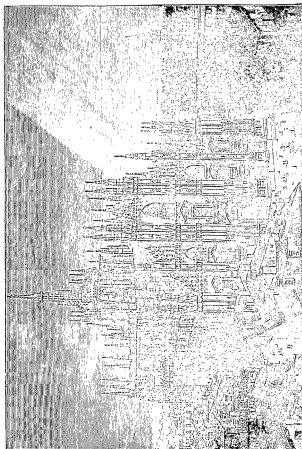
Venice is united to the mainland by a railway, about 2½ miles in length across the sea.

At the beginning of the present century, Venice was much decayed, but it is now fairly prosperous.

Byron thus describes the city in *Childe Harold's Pilgrimage* :

"I stood in Venice, on the Bridge of Sighs;
A palace and a prison on each hand;
I saw from out the mass her structures rise
As from the stroke of the condemner's wand;
A thousand years these cloudy wings expand
Around me, and a dying glory smiles
O'er the far throng, when many a subject land
Look'd to the winged Lion's marble piles,
Where Venice sat in state, throned on her hundred isles."

"She looks a sea Cybele, fresh from ocean,
Bearing with her skirts of proud towers
At airy distance, with majestic motion,
A ruler of the waters and their powers;
And such she was—her daughters had their dowers
From fountains of nations, and the exhausted East
Pour'd in her lap all gems in sparkling showers;
In purple she rebo'd, and of her feast
Hierarchs partook, and deem'd their dignity increased."





LAKE COMO.

by the Romans 222 A.C. Here in 812 A.D. Constantine issued his famous edict granting toleration to Christians. Milan, though a place of great antiquity, does not possess many very old buildings; it has been too greatly ravaged by war. The modern city has broad regular streets, with substantial buildings.

Milan is famed for its cathedral. Its foundation was laid in 1386 on a site where already two cathedrals had stood. It was completed by order of Napoleon I. in 1813. It is built entirely of white marble. On the outside it has a large number of pinnacles, each surmounted by a statue. In the interior "lofty massive columns, with richly sculptured capitals, majestic arches, 'storied windows richly light,' and the broad sweep of the central nave leading up to the richly decorated altar, produce a feeling of solemnity. The view from the roof is superb. The eye sweeps over the great Lombard plain, and rests on the magnificent ranges of mountains which form its northern boundary. Conspicuous among these is Monte Rosa, with its vast dome of snow."

Owing to its central situation in the upper plain of the Po, and its now being the principal meeting place of the North Italian railways, Milan is a busy commercial city. But it is also an active literary centre. There are said to be more books published in Milan than in any other Italian city. The population in 1893 was 432,000.

Piedmont.

Piedmont (*pioŭ*, foot, nest mountain) is a province at the foot of the Alps, west of Lombardy. It contains Gran Paradiso (13,662 feet), the highest mountain entirely within Italy. Savoy, surrendered to France, was the ancestral possession of the present Italian dynasty. Piedmont was gradually acquired, and in 1799 Sardinia was added. The title, King of Sardinia, was afterwards assumed, with Turin as the capital.

Piedmont is noted for its Protestant Christians, called *Waldenses*, inhabitants of the mountain valleys, who nobly adhered to their religion in spite of the severest persecution. Milton refers to them in his noble sonnet:

"Avenge, O Lord, Thy slaughter'd saints, whose bones
Lie scattered on the Alpine mountains cold."

LOMBARDY.

The Province, to which Venice belongs, is called **VENETIA**. To the west of it is **LOMBARDY**. It is so named from a Germanic tribe that invaded it in 368 A.D., and in three years conquered a great part of Northern Italy. In Italy they lost their fierceness; adopted the Latin language, began to build churches, and gradually became assimilated to the Italians. Charlemagne in 774 overthrew the Lombard dynasty, and was crowned King of the Franks and Lombards.

As early as the 9th century merchants from Lombardy settled in England. In course of time they became bankers. In London the Lombards dwell principally in the street, now called Lombard Street, still the chief centre of the banking interest.

LAKE COMO, in the north of Lombardy, at the foot of the Alps, is famed for its beauty.

The Province of Lombardy contains many important towns; but only one can be described.

MILAN.

MILAN, the third in size of Italian cities, is 155 miles west of Venice. The city is 8 miles in circumference, and is entered by 14 gates. It was originally a town of the Gauls, and was conquered

by the Romans 222 A.C. Here in 812 A.D. Constantine issued his famous edict granting toleration to Christians. Milan, though a place of great antiquity, does not possess many very old buildings; it has been too greatly ravaged by war. The modern city has broad regular streets, with substantial buildings.

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Turin.

Turin lies about 70 miles south-west of Milan. It stands on the left bank of the Po, in the midst of a broad and well-cultivated plain. Of the large towns of Italy, Turin is the most regularly built, its streets being broad and straight, crossing each other at right angles. It possesses many open squares and fine public buildings. The Cathedral belongs to the 16th century, and the University, founded in 1412, has long held a high position among the educational institutions of Italy. Silk is the chief manufacture. Turin was the capital of the Kingdom of Sardinia till 1860, and of the new Kingdom of Italy till 1866. The population in 1872 was 235,000.

At page 2 a view is given of Turin, with the mountains in the distance.

Genoa.

Genoa is beautifully situated on the Gulf of Genoa, which lies to the south of Piedmont. It stands on the slope of the Ligurian Alps, the lower hills of which form a background to the city. Genoa is strongly fortified; its walls having a circuit of about 12 miles. The streets in the older parts are very narrow and steep, being seldom wide enough to admit a wheel carriage, and the houses are so high as only to show a slender strip of blue sky. This mode of building has the advantage of securing constant shade, but it interferes with ventilation so essential to health. In the newer parts there are some fine streets and promenades.

There are many magnificent churches in Genoa, of which the principal is the Cathedral, built in the early part of the 12th century. Genoa has an ancient University, and possesses many important public institutions.

The harbour of Genoa is in the form of a semicircle. The Genoese have long been famous as sailors. Christopher Columbus, the discoverer of America, was a native of Genoa. The *Rakettino* Line of steamers to India belongs to Genoa. Nearly half the mercantile navy of Italy is Genoese.



GEOGRAPHY.

Genoa, "the Superb," was the capital of a flourishing commercial republic, which existed from the 11th to the 18th century, and was long the rival of Venice. In 1798 it assumed the name of the Ligurian Republic, but was soon swallowed up by France. In 1815, it was ceded to the King of Sardinia. The population in 1896 was 215,300.

TUSCANY.

TUSCANY was formerly a Grand-duchy in Central Italy, for the most part west of the Apennines. The north and north-east of the country is filled with mountains, whence numerous rivers and streams flow down to the sea, the most important of which is the Arno. Tuscany also contains the source of the Tiber. The rest of Tuscany is an undulating region of hills and dales, except the coasts which are flat and marshy. Its ancient inhabitants were Etruscans, who are described at page 3. It was long a province of the Roman Empire. Modern Tuscany was first constituted in its present dimensions in 1569, when Cosmo de Medici became Grand-duke. The founder of the Medici family was a merchant who was elected chief magistrate of Florence in 1396. His son Giovanni, who was elected to a similar dignity in 1421, was the first to acquire that enormous wealth which gave the family its power. His son Cosmo established a reputation as a wise powerful and upright statesman, and fostered art and learning with the greatest munificence. He was termed 'the Father of his Country.' His grandson Lorenzo, surnamed 'The Magnificent,' was the most celebrated of the family. He exerted himself in every way to promote the growth of literature and the fine arts. He took Michael Angelo into his palace and treated him as a son. One of the sons of Lorenzo became Pope under the title of Leo X., and, like his father, was a magnificent friend of artists. In August 1860, the National Assembly of Tuscany voted for annexation to Sardinia, and in February, 1861 it was declared part of the new Kingdom of Italy.

Florence.

FLORENCE, 'The Beautiful,' is situated on the Arno, 194 miles north of Rome. The two parts of the city are connected by 4 fine bridges, and the whole city was formerly surrounded by walls, upwards of 6 miles in extent. Beyond the line of the ancient walls are thickly-peopled suburbs, encircled by sloping hills, studded with picturesque villas and gardens (see frontispiece). The chief building in the city is the Cathedral, the foundations of which were laid in 1293; while in 1887 the completed front was uncovered in the presence of the Italian sovereign. The dome was so much admired by Michael Angelo that it served as a model to him for that of St. Peter's. The church of Santa Croce, built in 1334, contains monuments to Galileo, Dante, Michael Angelo, &c. For its collections of painting and sculpture Florence is scarcely excelled by any city of Europe. It has produced many men of great eminence.

The city of Florence sprang originally from Fiesole, a small Etruscan town at the foot of which it lies extended. Fiesole, perched on the top of a hill, was inconvenient for traders, so its markets were transferred to the base of the hill, in the fertile plain watered by the Arno. It was not till the time of Charlemagne (742-814), that Florence began to rise out of obscurity. In the middle ages it formed a republic. The Florentines in the 11th century were great

traders and famous workers in gold. The coin, called a florin, was originally struck at Florence, with a flower on it.

For a number of years Florence was distracted of deeds of bloodshed and violence committed by two noble families, called the Guelphs and Ghibellines. In 1530 the republic of Florence came to an end, and the city became the capital of the Grand-duchy. From 1564 until 1871 Florence was the provisional capital of Italy. The population in 1893 was 200,390.

Miss Nightingale was born at Florence, and hence her Christian name.

Pisa.

PISA is an ancient city on the west coast of Italy. It stands on the river Arno. It was formerly a seaport, but it is now about 4 miles from the sea, and its commerce has been transferred to other ports.

The city contains some very interesting buildings. The most famous of them all, and that by which the city is best known is the tower called, "The Leaning Tower of Pisa." It is over 700 years old, and is beginning to show signs of decay. Many of the streets



LEANING TOWER OF PISA.

are very much worn away. It has not been repaired, and probably never will be. It is a cylinder about 180 feet high from bottom to top and 68 feet in diameter, built of solid marble. It contained originally 7 stories, but an 8th was added in 1350, and the outer rim of the upper 7 stories is supported by a row of marble columns running round the tower. The basement story has no gallery, but is ornamented by frescoes of the 14th century. A staircase, within the tower, runs from bottom to top, and contains 294 steps. In the topmost story there is a pen of 7 bells, and the largest of them is said to weigh 12,000 pounds. These bells belong to a neighbouring Church, and are used in connection with its services. The tower is in fact the belfry of the Church, and stands in the compound of that building. The large bell above-mentioned was formerly tolled when criminals were led to execution.

Two peculiarities of the tower is that it is not true to the perpendicular, but slants over to one side. Its slant is about one in 14, or in other words, for every 14 feet in height, it is one foot out of the upright. If a line were let fall perpendicularly from the lower side of the top down to the ground, the part where this perpendicular would touch the soil would be 13 feet distant from the wall of the tower.

Why the tower leans in this way is not accurately known. But there is evidence in the tower itself that the builder intended it to be upright. It appears that the deviation from the perpendicular began to show itself when about half the tower was built, for just at this point in the structure the columns show signs of having been lengthened on one side in the attempt to bring back the building to the perpendicular, and the walls are bowed tightly together with iron bars so as to prevent any separation of the various parts of the structure. The experience of the last 700 years—the work was begun in 1174—proves the builder to have succeeded in his task. The fact that the bells are rung without any apparent disturbance of the equilibrium of the building, shows how safe it really is; and yet in appearance it gives the impression of falling down while one looks at it. But the sensations of those who mount it and look out in the various sides, are described as peculiar in the extreme. It is not customary for visitors to come to the outside of the tower until they reach the topmost story. Round the outside of this story, an iron rail runs for the protection of those who walk round. One who has tried it says that the sensation of being on the overhanging edge of a precipice 180 feet high is really awful, and no one would be able to walk round without slipping off, if the rail were not there.

The tower is an illustration to show that so long as the centre of gravity lies within a building or weight, it will never fall, however much it may be removed from the perpendicular. In 1839 a stone, with a suitable inscription, was let into the wall of the basement story by the men of science of Italy to bear witness to posterity that from this very tower the philosopher Galileo made experiments on the fall of bodies, the origin of Newton's system of gravitation.

Pisa was at one time the head of a powerful republic. It is now a decayed town, with about 62,000 inhabitants. One great cause of this is that it is no longer a seaport. The trade has removed to Leghorn, which has a good harbour.

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THE ISLANDS OF ITALY.*

The two largest islands in the Mediterranean belong to Italy, with some smaller ones.

SICILY.

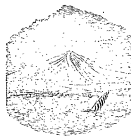
SICILY is the largest, most fertile, and most populous island of the Mediterranean. It contains 9,328 square miles—less than half the area of Ceylon. It is separated from Italy by the Strait of Messina, 2 miles wide. It is triangular in shape; hence the Greeks called it *Trianguria*, 'three cornered.' The estimated population in 1873 was 3,394,665.

Sicily is for the most part a table land, traversed through its northern part by a chain of mountains, which may be looked upon as a continuation of the Apennines. It is believed that Sicily was once connected with the mainland.

ETNA.—The highest point in the island is Etna, an isolated volcanic mountain on the east coast, with a base 90 miles in circumference, and a height of 10,850 feet. The mountain rises

* Abridged from Chambers's Encyclopedia.

risks with a gentle and regular slope up to a single cone, containing the crater,—a chasm about 1000 feet in depth and from 2 to 3 miles in circumference. Numerous secondary cones, however, dot the flanks of the mountain. The slopes are divided into three zones—the cultivated, the woody, and the desert region. The last is a dreary waste of lava, ashes and sand, covered during the greater part of the year with a sheet of snow. The wooded region contains forests of chestnuts, oaks, and other trees. At the base, which is thickly peopled, the vine, sugar-cane, oranges, olives, figs, &c., are grown.



MOUNT VESUVIUS.

mountain, 9075 feet above the sea.

The ancient Greeks and Romans supposed that Vulcan, the Visevakrman of the Hindus, had his workshop under this mountain, and that eruptions were caused by his striking his fires.

Sicily was once covered with magnificent forests, but they were recklessly cut down to the serious injury of the island. Wide tracts have been reduced to sterility. In ancient times Sicily was called the "Granary of Italy."

The soil, however, is so fertile that though agriculture is in a backward state, Sicily's wheat represents a seventh of that of all Italy, and half the barley. Sicily sends out two-thirds of Italy's wine. Large quantities of fruit are exported. After agriculture sulphur is the chief product. Fishing occupies a large number of the people; the coral-fishing has greatly declined.

The Sicilians are a mixed race in consequence of the successive foreign settlements. In the east the Greek element prevails; in the west Arab blood is strongest. Many are illiterate; three in every four can neither read nor write. In murders, which occur almost daily, Sicily leads the rest of Italy; robberies and thefts were very frequent. Vendetta, the nearest relative exacting vengeance for a murder, is preferred to legal methods of punishment. On account of low wages and excessive taxation, thousands of Sicilians emigrate every year to America.

CHIEF TOWNS.

PALERMO, the largest town, stands on the north-west corner of the island, on a bay that faces the east. The streets are, for the most part, handsome, and there are many fine old houses. The Cathedral of St. Rosalia was built (1168-95) by an Englishman, Archbishop Walter. There are close upon 300 churches and chapels in Palermo. The University, founded in 1447, has 50 teachers and 1100 students. Palermo is also an important seaport. The population in 1890 was 276,000. It then ranked fifth among the cities of Italy.

Palermo, anciently called Panormus, was first a Phœnician city, the stronghold of Carthage in Sicily. It was successively conquered by several nations. For a time it was the capital of the Kingdom of Italy.

MESSINA, on the western shore of the Strait of the same name, is the second city of Sicily. It is said to have been founded 732, B.C. It was conquered by the Carthaginians, Romans, Saracens, and Normans. Although very ancient, Messina possesses few old buildings. The destructive hands of enemies, and the still more destructive agency of earthquakes are responsible for this. The Cathedral was begun by Count Roger the Norman in 1098, but has been almost wholly rebuilt since then. There is a small university with about 200 students. The harbour is deep and well protected. The chief exports are fruits and their manufactured products. Population in 1893, 140,000.

Catania is situated near the foot of Mount Etna. By eruptions and attendant earthquakes, the city has been several times almost entirely destroyed; but out of its ruins it has always risen with increased beauty. It is now the finest city in Sicily, being built on a beautiful plain. The people are noted for their commercial spirit and industry. Sulphur is one of the principal exports. Population in 1893, 121,000.

SARDINIA.

SARDINIA, rather smaller than Sicily, lies south of the island of Corsica, from which it is separated by the Strait of Bonifacio, $7\frac{1}{2}$ miles in breadth. The shape is somewhat oblong; the surface is generally mountainous. The highest point reaches 6233 feet. Ever since it became a Roman possession, the climate of the island has been in evil repute. Malaria prevails in the low-lying districts, where there is often much stagnant water after the rains, and much decaying vegetation in the hot season. The parts at a higher level are healthy. The drainage of the marshes would greatly diminish the malaria.

Sardinia has fine natural resources—fertile soil, valuable mines, extensive forests, and rich fisheries, but owing to the want of enterprise on the part of the people and influence to old customs, they have not been sufficiently utilised.

Agricultural products are the most important. Horses, cattle, sheep, goats, and swine are raised in large numbers. Lead, mixed with silver, is mined.

The inhabitants are for the most part of mixed race, Spanish and Italian elements predominating. Education is in a very backward state. The two universities at Cagliari and Sassari are attended by only 200 students in all.

Like Sicily, Sardinia was overrun by a succession of invaders.

The estimated population in 1870 was 741,362—about one-fifth that of Sicily.

Cagliari, the capital, is at the head of a large bay in the south of the island. It lies at the base of a steep hill; the streets are mostly narrow and dirty. It has been several times besieged or bombarded. Population in 1870, 42,600.

SMALLER ISLANDS.

Elba is a small island, 6 miles distant from the mainland of Tuscany. The island is traversed by three mountain ranges. The chief industry is the mining of the rich iron ore for which Elba has been famed from antiquity. Chalk and marble are also quarried. The fisheries are important. Elba has been rendered famous in history as the place of Napoleon's exile from May 1814 till February 1815.

Ischia is a small island on the north side of the entrance to the Bay of Naples, 6 miles from the mainland. It is a favourite place of summer resort from its beautiful scenery and the exquisite flavour of its fruits and wines. It has suffered greatly from earthquakes. In 1883 the town of Casamicciola was utterly overwhelmed, only four or five buildings being left standing, and four or five thousand persons lost their lives.

Capri is a small but very beautiful island at the southern entrance to the Bay of Naples. The island was a celebrated place in the times of Augustus and Tiberius. Ruins are still found of Roman buildings.

THE LIPARI ISLANDS are a volcanic group of six larger and numerous smaller islands off the north coast of Sicily. They rise to 3170 feet above the level of the sea. Many of the smaller islands form part of the rim of a gigantic crater. As the supposed abode of Vulcan, they were anciently called the Islands of Vulcan. The largest island is Lipari. The principal products are fruit, pumice stone, and sulphur. The volcano on the island of Stromboli is almost constantly active. It is called 'The lighthouse of the Mediterranean.'

There are many other small islands, too numerous to mention.

CONCLUDING REMARKS.

The history of Italy, ancient and modern, has been briefly described. The country has passed through remarkable changes, and exercised a powerful influence on the destinies of the world. In this influence, good and evil have been blended.

Change of Religion.—Of all the revolutions which have taken place in Italy, the greatest was the abandonment of heathenism for Christianity; typified by the conversion of the Pantheon, dedicated to the *Five deans*, into a Christian Church. No educated Hindu believes that Jupiter, Juno, and the other gods of the ancient Romans ever existed; the worship they received was paid to imaginary beings. The same remark applies to the gods now worshipped in India. No educated Hindu believes that there is a mountain called Mahamara, 80,000 yojanas in height, or that Kailash, the heaven of Siva, is beyond the Himalayas. The existence of Siva himself is equally imaginary. The time will come when the temples of the Hindu gods will be as deserted as those of the gods of the ancient Romans.

Love of Show.—The modern Italians and Hindus resemble each other in their love of display. The failings of the Italians in the above respect have been well described by Gallenga. Money is freely spent for such a purpose, while objects of real utility are starved. In like manner the Hindus often spend money like water for show at marriages, while it is withheld or grudgingly given for truly beneficial purposes.

Indian and Italian Taxation.—Demagogues try to make the Hindus believe that they are heavily taxed. They contrast India with England of the present day, whereas the proper standard is with England of the 15th century when a labourer received fourpence a day. Taxation might be reduced in India, if the British Government acted like the Rajas of former days, who did not spend a rupee on roads, bridges, railroads, hospitals, or education. If the country is to have a civilised government, the taxes must correspond accordingly. Sir W. W. Hunter states the difficulty: "The maintenance of a government on European standards of efficiency from an Asiatic scale of revenue."

Demagogues attribute the "crushing taxation" of India to the presence of Europeans. Suppose that every European, civilian or soldier, left India, the reduction in taxation per head would not be more, the one *sanna* a month—a difference scarcely appreciable, while a bloody struggle would at once begin on the part of the Muhammadans to regain their supremacy.

If the taxation in India, with its 5 per cent income tax is "crushing," what must it be in Italy with 20 per cent? There is no civilized country in the world where the incidence of taxation per head is less than in India.

Patetism.—About fifty years ago, Italy was divided into several states, dominated by the despotic Government of Austria. A *d-sire* sprang up among some patriots for a free and united Italy. It is thus described by Gallenga:

"Strong was our faith in these youthful days and sanguine our hopes. To me, as to many of the Italian young men of that period, there seemed to be equal happiness in living or dying for our country's cause; and for my own part I can freely assert that there never was in me set or a thought of a long life, that did not lead to the fulfilment of our dearest national aspirations.

"Our success was altogether out of proportion with the efforts by which we strove to achieve it; Italy became an independent and united country."

It was felt, however, by thoughtful men that more was needed than mere political union:—

"Few words with respect to Italy better deserve to be treasured up than those spoken by Massimo d'Azeglio when, amidst the acclamation of the first meeting of an Italian Parliament, at Turin, in 1860, he exclaimed, 'Italy is made. There remains now to make the Italians.'"

"The real worth of a nation is but the sum of all its private and domestic virtues; a people deaf to the voice of duty is hardly entitled to exercise any right; a people who never learned to obey has done nothing to fit itself for command."

The following remarks on the gradual improvement of Italy are abridged from Gallenga:

For five centuries the Italians were under foreign misrule, and had sunk to the lowest depths of social and moral degradation. From such a condition rapid recovery could scarcely be expected; but there is undoubted improvement, visible progress, material well-being, social movement, intellectual development.

Self-government is a difficult art, and the Italians came to it with little previous experience, and under very trying material embarrassments. They did not, and could not, at first well regulate their expenses. They did not sufficiently provide for public security. They have not yet altogether rid the country of beggars or brigands. They did not give the national resources all the development of which they were susceptible.

* *Italy, Present and Future*, vol. I, p. 2.

† *Italy, Present and Future*, Vol. I, p. 23.

And yet there is work done in Italy, there is progress, even though slow and desultory. It will be all right a hundred years hence. It will take two or three generations ere we can learn to what extent free institutions, education, intellectual development, and moral control have already modified the Italy of the Present, as may eventually affect the Italy of the Future.

Max Müller says: "The Indian never knew the feeling of nationality." The sympathies of the people, as a rule, did not extend beyond their caste; they did not think of their country as a whole. Through Western enlightenment, a desire is springing up among some for a united, self-governing India. Of this the National Congress may be considered an index. The desire is noble, and, well regulated, deserves every encouragement. The policy of the British Government has, for years, kept this in view. Hence the establishment of schools, and the gradual development of the governing faculty, first through municipal institutions, and step by step by means of legislative councils. Progress may be slower than patriots may desire; but as the late J. B. Norton remarked: "Events do not succeed each other in the history of a nation with the same rapidity as they crowd into the life of an individual."

The great danger to be guarded against in India is false patriotism. Smiles says:

"A great deal of what passes by the name of patriotism in these days consists of the merest bigoted and narrow-mindedness, exhibiting itself in national prejudice, national conceit and national hatred. It does not show itself in deeds, but in sayings. To be infected by such patriotism as this is, perhaps, amongst the greatest curses that can befall any country."*

The *Subodha Patrika* thus explains and condemns it:

"Patriotism is now taken to mean a blind praise of all that is ours, and a strong denunciation of all that is foreign. It matters not whether a custom is good or bad; it is ours, and we must praise it. A non-Hindu tells us what we should do; it matters not if he is right; he is not a Hindu and he has no right to tell us what we should do. . . . This is the prevailing spirit of the present times. There is no respect for truth or consistency. A people ruled by such ideas can never improve, and they are sure to work their own ruin by their own hands." June 17th, 1858.

Let the Indian press, instead of exciting race hatred, follow the parting advice of Lord Dufferin:

"What can I say to you, Europeans, and Natives alike, but this? Whatever you do, live in unity and concord, and goodfellowship with each other. Fate has united both races in a community of interests, and neither can do without the other. Therefore, again I say, co-operate with each other in a generous and genial spirit."

The English language is strongly promoting the unification of India. A common religion would have a still more powerful effect. The object in view will never be completely gained till all in India acknowledge the Fatherhood of God and the Brotherhood of Man, and kneel together, offering the grand old prayer which begins with, "Our Father which art in heaven."

* *Help, Present and Future*, Vol. II. pp. 213.

† *Help, Present and Future*, Vol. I. p. 31.

‡ *Assam*, pp. 27-28.

and the Margins of Bokaro.

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